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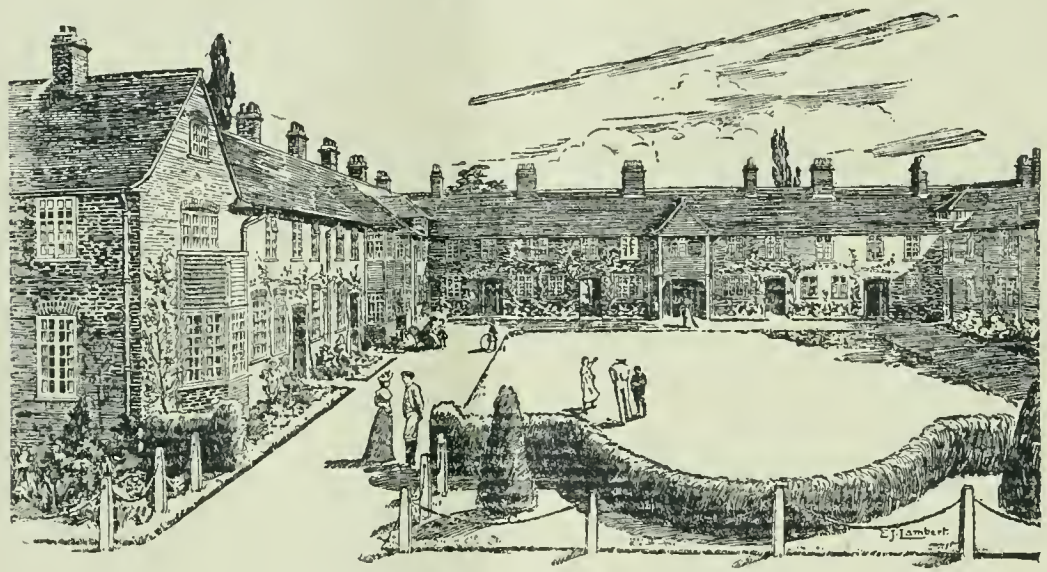
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The Opportunity of a Lifetime.

Notwithstanding all differences of social position or environment, and of physical or mental equipment, a lifetime upon this Earth provides us with a great opportunity for uplifting ourselves to a higher spiritual status or sphere. And the great question for us all is "What shall we do with it?"



By making the most of the occasion thus furnished for self-culture and beneficent service, we can influence and mould our future destiny and conditions, enhance our prospects and our position in God's universe, and render such help to our fellow mortals as shall win us many grateful friends. And, in addition, we may earn that wealth of reward which was suggested by the words: "Well done, good and faithful servant."

By *drifting* through life, like the thoughtless and pleasure-loving multitudes around us, and thus letting the years of opportunity slip past us unheeded and unimproved, we may perhaps, though it is doubtful, succeed in avoiding many responsibilities and burdens, and secure a fairly happy time whilst it lasts; but we are likely to finish our mundane career with comparatively vacant minds, impoverished souls and regretful hearts.

The choice rests with ourselves, and we shall reap just as we sow. But when the time comes for us to pass hence, it is more than probable that the one important thought that will engage our consideration will be: What have I done to make the world better and happier, or to win the Divine approval and the esteem of the angelic 'cloud of witnesses?' And we shall face the future, and the 'life beyond,' according to the answer which comes to us from the higher self within our being.

At that hour we are not likely to care very much whether we have accumulated much gold, achieved notoriety, wriggled our way into the Peerage, or even gained some of the decorations that are bestowed by Royalty; for we shall be confronted by the verities of the eternal world and shall realize to a much greater extent than at present our exact relative position as immortal spirits.

We shall also, in all probability, be more concerned about the things we have left undone than about our actual transgressions, for we shall realize that whereas the latter have produced an increase of experience and wisdom, the former only spell 'lost opportunity' and furnish occasion for unavailing regret in connection with what might have been.

Of one thing we may feel quite certain, viz., that the final tests of the real worth and status of spiritual beings are their records of achievement, their utility and their helpfulness—"By their fruits ye shall know them." Love must and will ever seek to minister and to bless; and the extent of a soul's effort to serve others is the only true gauge of its attainment and God-likeness.

It were also well to remind ourselves that the invisible Helpers are quite capable of distinguishing between those who *do* things, however imperfectly, with a sincere intention to further God's beneficent purposes and accomplish the fulfilment of His Will, and those who only *talk* about work, or habitually criticise actual workers. And as human instruments are sorely needed to combat Wrong, dispel Ignorance, lessen Suffering, aud make this world of ours a happier and more peaceful dwelling place, it is obvious that active service of this sort must be regarded by God's 'ministering spirits' as being of more value than dilettantism, religious ceremonies, pious platitudes, or metaphysical subtleties. Consequently those who so engage themselves and devote any considerable portion of their time and strength to such effort, will receive special aid, protection and inspiration, from the angelic workers who are busily engaged in furthering the great scheme of human evolution, and in hastening the advent of happier conditions upon this Earth.

A terrestrial lifetime is not only a great opportunity in itself, but it also brings to each human soul special opportunities for making important decisions in connection with great Principles or progressive Movements.

And such decisions, if rightly made, have dynamic power, and result in our upliftment to a higher plane of experience and consciousness. As Lowell said:—

"Once to every man and nation comes the moment to decide,
In the strife twixt Truth and Falsehood, for the good or evil side;
Some great Cause, God's new Messiah, brings to each the bloom or blight;
Parts the 'sheep' upon the left hand, and the 'goats' upon the right.

History tells us of countless martyrdoms for the sake of loyalty to Conscience and Truth; of heroic sacrifices for Liberty and Patriotism; of lives bravely laid down in such struggles for human emancipation as the Anti-Slavery War; and also of lives devoted to constant toil, and characterised by much self-abnegation, in order to promote beneficent Reforms or to lessen human suffering. And History is ever repeating itself, so that every soul may have its special 'hour of opportunity.'

The 'Great Cause' of this twentieth century is going to be the Movement to abolish the systematic sacrifice of the animal creation at the altar of human self-idolatry and degenerate appetite. And no Cause which has engaged popular attention or demanded recognition during the past thousand years, can compare with it either in *importance* or genuine *beneficence*. For so stupendous are the issues involved, in connection with the weal or woe of millions of human beings now living or as yet unborn, and so fraught with blessing to our race is this Crusade, apart from any consideration of the countless myriads of animal victims whose tragic fate depends upon its triumph, that the average person fails, through lack of imagination or prevision, to conceive the real grandeur and significance of this latter day Reformation. And consequently the greatness of the Call that has come to an ever increasing host of elect and discerning men and women, who have seen this 'vision' of a Christendom redeemed from physical transgression, disease and cruelty, and are consequently striving to bring about this epoch-making transformation of human sentiment and custom, is as yet but imperfectly apprehended.

Like all the prophetic workers of the past, whose true successors they are, these toilers for the advent of a happier, more humane and more truly Christian Era, at present labour without full recognition—for the average multitudes have not eyes to see the dawning of the coming day, nor ears to hear the advancing footsteps of the coming race of 'sons and daughters of God' whose manifestation will be characterised by earnest labour for the redemption of a groaning creation from travail and pain. But the time is not far distant when those who have appealed to the conscience of Christendom to condemn Butchery (for food or sport) and Torture (for science) as being unworthy of, and derogatory to, spiritual beings who sign themselves with the holy symbol of self-sacrifice, will be recognised as great benefactors to mankind.

The axe and the knife which are being freely used to murder more than a million animals every day in Christian lands, will, ere long, be laid down for ever; the 'altars of Moloch' at Chicago, Kansas, and countless other cities, will be swept away; and the more enlightened generations who are destined to succeed us will wonder at our depravity and soul-blindness, and will honour the men and women who devoted their time and strength in order to bring about the abolition of such stupendous and wanton bloodshed and such suicidal desecration of the human body. No power in Earth or Heaven can now prevent this great consummation, for the Truth concerning this matter has been planted in thousands of human hearts; and it will germinate and multiply, and ever continue to increase, until the whole world is leavened.

The great Principle involved—that it is *wrong* to slay and perpetuate cruelty *without necessity*, and to violate habitually Nature's law in connection with our daily food, is now clearly exalted, apprehended, and admitted to be ungainsayable, by thousands of cultured and enlightened souls. And by their thought, influence, example and effort all Christendom will ultimately be impressed with the stern fact that this Reform must be seriously faced by every intelligent and religious man and woman; that mere 'sitting upon the fence' will not suffice; and that deliberate choice has to be made between allegiance to Humane Sentiment and the Divine Will (the latter being clearly and definitely expressed concerning man's diet in his physical structure, as well as by oft-repeated prophetic utterance), or subservience to the dictates of the lower self and to a depraved appetite for the murdered bodies of our lesser brethren of the animal world.

Though the worldly, the superficial, the elementary, and the visually-feeble ones amongst the community may refuse as yet to admit the gravity of the Claim which is thus made upon their moral consciousness, either because they are unable to recognise the imperiousness of a 'higher vision,' or else because, realizing its significance, they know instinctively that such admittance will disturb their ease, nevertheless this Cause will demand serious attention and *deliberate choice* from one and all—for *blood-guiltiness* is involved in the carnivorous habit, and the physical and moral welfare of our Race also depends upon its abolition.

And it is because the issues which are concerned are so important and so far-reaching, that the 'opportunity' thus afforded to progressive and aspiring souls is so worthy of their attention; for the occasion is almost unique. Without having to face either prison or the sword, or even serious personal loss, we all have placed within our reach the means whereby we may render immense service both to mankind and to our other Earth-mates, while, at the same time, we can demonstrate by our choice and action in this matter our genuine desire to obey the Divine Will—even though some temporary personal inconvenience may be incurred, and some denial of abnormal appetite on our part.

By helping forward this great Reform to the fullest extent of our ability, as exemplars, advocates or contributors, we may easily become instrumental in saving hundreds or even thousands of our contemporaries from disease, affliction or premature death; and also change their lives so remedially and virtually as to greatly enhance their happiness and their usefulness to their fellows.

We cannot possibly act unwisely in devoting our energy or our means to the philanthropic work of persuading those around us to live more natural, hygienic and humane lives, for such work cannot be other than beneficent in its results. But we may make a serious mistake if we neglect such a God-given opportunity to thus serve our day and generation; to thus range ourselves actively on the side of Truth, Mercy, Progress and healthful social Reform; and thus also to evidence our genuine desire to qualify ourselves for citizenship in

that 'better land' where divinely ordained Law will be recognised and obeyed by all, where Love will reign supreme, and where the obligation to practice the Golden Rule will be imperative.

The great Master of Spiritual Science, who trod the dusty roads of Galilee, ever exalted and exemplified the 'dedicated,' the 'humane,' and the 'obedient' life. He went about *doing* good, promoting individual reformation, and disseminating practical and helpful truth; and he declared that not those who say "Lord! Lord!" but those who *do the Father's will* will find their way into the Kingdom of Heaven. To every would-be disciple He gave the call to *active service* by saying "Follow thou Me!"—and both the terms of discipleship and the conditions of spiritual progress are still the same. In view of these facts the claims of a great ethical and humanitarian Movement, such as this, should appeal to all genuine seekers after the higher life with additional force and weight of conviction.

Those who possess spiritual discernment cannot fail to recognise that the power which lies behind this twentieth-century Crusade is the Christ-spirit, which is pouring in from that sphere over which He reigns as Lord. The increase and manifestation of humane and compassionate sentiment which is now becoming everywhere apparent, emanates from that realm where Love is omnipotent; and if we open our hearts to this gracious inflow we may all become channels for its outpouring upon a parched and stricken world which has suffered from a prolonged dearth of Pity.

Our Planet has been made a veritable Inferno for those defenceless races of God's creatures who are gentler and less blood-thirsty than ourselves; and this systematic tyranny, barbarity and never-ceasing sacrifice upon the altar of human self-conceit, will continue as long as our spiritual vision is dimmed and our moral obliquity is perpetuated by this habitual, unnatural and soul-debasing consumption of flesh and blood. Hence the urgency, dignity and sacred nature of the 'Call to Service' which is now being made in connection with this world-wide Endeavour to emancipate our Race from a germinal form of physical and moral transgression.

The attainment of the Christian Ideal is an utter impossibility unless this Reformation be first accomplished; for human beings that are habitually fed on carnal food will ever tend to be carnal in nature and in mind, notwithstanding any real or imaginary veneer of religiosity or culture with which they may be clothed. And nations who daily violate Nature's law in the matter of Diet will inevitably suffer from Disease, and endure Pain until their lesson is learned and they return to the path of obedience and harmony.

Who will respond to this "Call" and thus engage in Christian and philanthropic service of a really beneficent and practical sort? The fields are white unto harvest, and everywhere the people gladly welcome the Truth about this matter, and follow it when it is presented to them. And the Angels are watching to see who really cares about the actual condition of our degenerate world, and who is willing to labour earnestly for its redemption from Pain, Sorrow and Cruelty.

Sidney H. Beard.

The Way towards Health.

By Dr. J. H. KELLOGG

(Medical Superintendent of the Battle Creek Sanitorium).

Give attention daily to the cultivation of Health. It will *pay*. Study the conditions and the surroundings of the home and the business, and give careful thought to personal habits and practices with special reference to their bearing on Health.

Recognize that health of mind and body is one of the most valuable of all personal assets, determine to make every reasonable effort to *maintain* intact, and if possible to *increase*, the capital of physical and mental health.

Give to the body and its functions that care and study which you would accord to any other valuable and costly mechanism, so as to become familiar with its needs and the best means of supplying them.

The simple life, or so-called "return to Nature," is not an innovation. It is a return to the "old paths" from which the perversions of our modern civilization have gradually diverted millions of men and women, perversions that are responsible for the multitudinous maladies and degeneracies which yearly multiply in number and gravity.

Natural Foods.

Eat only *natural* foods; that is, those which are naturally adapted to the human constitution. The natural dietary includes fruits, nuts, cooked grains, legumes, and vegetables. Natural food imparts to the body the greatest amount of energy, and maintains normal conditions of life.

Avoid meats of all sorts. These are unnatural foods. They are all likely to contain deadly parasites of various kinds, and always contain noxious germs, meat bacteria or "anaerobes," which infect the intestines, inoculate the body with disease, and cause putrefaction and other poison-forming and various morbid processes. These germs are not destroyed by ordinary cooking, such as stewing, broiling, frying, roasting, etc.

Take care to avoid an excess of protein, that is, the albuminous element represented in lean meat, the white of egg, and the curd of milk. An excess of protein promotes putrefaction, and thus intestinal auto-intoxication, the chief cause of "biliousness," cotilitis, appendicitis, gall-stones, arteriosclerosis, possibly cancer, Bright's disease, and premature old age. Ordinary brown bread contains a sufficient amount of protein, as do also rice (once milled) and other cereals. Most nuts, also dried peas and beans, contain an excess of protein, and should be eaten sparingly.

Most cases of acute illness, excepting contagious disorders, are due to some form of auto-intoxication The best remedy is fasting, or a meagre diet of fruit. and cereals for a day or two.

The quantity of food should be adapted to the size of the person and the amount of work which he does. Never eat to satiety. Eat only when hungry, never because it is meal-time, or because invited to eat.

Food must be well relished to be well digested. According to Pawlow, "appetite juice," which is

produced by stimulation of the nerves of taste by palatable food, is the most important factor in gastric digestion.

Cane-sugar must be taken only in small quantity. Large quantities give rise to gastric catarrh and indigestion. Sweet fruits, such as raisins and figs, honey, maltose or malt sugar, are natural and wholesome sweets.

A sedentary life tends to produce intestinal inactivity, that is, slow digestion and constipation; hence, the ordinary daily bill of fare should supply an adequate amount of laxative foodstuffs, such as sweet fruits, especially figs and prunes, acid fruits and fruit juices, fats, fresh vegetables, and whole grain preparations.

Some fresh, *raw* food should be eaten *daily* in the form of fresh fruits or fruit juices, nuts, or salads.

Fresh vegetables and whole grain cereals are needed to supply alkaline and earthy salts. The blood and all living cells require these salts, as well as the teeth and the bones. The free use of cane-sugar and meats leads to lime-starvation, being greatly deficient in salts.

Useful Hints.

Avoid complicated dishes and great variety at one meal, but vary the diet from day to day, as the appetite may indicate.

The best meal plan is to eat twice a day. Eight to nine a.m., and three to four p.m. are the best hours; or eleven a.m. and six p.m., if the retiring hour is necessarily very late.

Chew every morsel until reduced to liquid in the mouth, rejecting and returning to the plate skins, seeds, and other tasteless woody residues. Thorough chewing develops "appetite juice" in the stomach and combats intestinal auto-intoxication, the most prolific cause of disease. Give preference to dry foods.

Take three pints of water a day, including liquid food. Do not drink much at, nor immediately after, meals. Take a few sips whenever thirsty.

Cleanse the mouth and teeth on rising and retiring.

Exercise for Health.

Live as much as possible in the open air. If compelled to work indoors, be sure that the living and work rooms have an ample, continual supply of fresh air. The lower the temperature the better, so long as the body is kept comfortably warm. Temperatures above 70° are depressing. The breathing of cold air is a continuous tonic; every breath is a tonic bath, a vital lift. A thousand breaths an hour count greatly toward health or disease, according as the air breathed is pure and cool, or impure and hot.

Working in the open air is one of the best forms of exercise, especially working in the garden, digging, hoeing, pruning, etc. Do some good, hard muscular work *every day*, enough to produce slight muscular fatigue; but avoid exhaustion.

Rapid walking and hill-climbing are excellent.

One need not live a sedentary life because his occupation is sedentary. Always sit erect, with the chest held high and small of back supported. Sit as little as possible. Standing and lying are more natural and healthful positions than sitting. One may exercise while sitting at work by stiffening the muscles of first one limb a few seconds, then the other. All the muscles in the body may be exercised in the same way.

Deep breathing aids digestion, encourages liver and bowel action, develops the lungs, and purifies the blood. The only directions needed are: Hold the chest high and breathe as deep as you can ten or twenty times every hour, or oftener. The best "breath" gymnastics are swimming, hill-climbing, and rapid walking or running. Always breathe through the nose.

In walking, always hold the chest high and carry it well to the front. Swing the arms moderately and walk fast enough to hasten the breathing a little. Nine miles a day at three miles an hour is the proper distance for the average adult. Most busy housekeepers and farmers do more than this.

If the abdominal muscles are weak, develop them by simple exercises, such as walking on tip-toe with chest held high, and running round the room on all fours; lie on the back, hold the legs straight and raise them to the perpendicular, repeating thirty or forty times three times a day.

Take a short cold bath every morning on rising. This is an excellent tonic. Or take a cool air bath, rubbing the skin with a dry towel.

The clothing should be loose, comfortable, light, and porous. Wear porous, cotton or linen underclothing next the skin.

Avoid waterproofs except for temporary protection. Clothe the extremities so as to keep them warm under all conditions.

Sleep and Rest.

Sleep eight hours every night. If not strong, or if neurasthenic, take a nap before dinner. Surroundings at night should be quiet. Sleep amid noise is not refreshing. Lie on the right side, or slightly turned toward the face.

The bed should be neither too hard nor too soft. Avoid feathers. The covers should be dry, warm, and porous. Avoid overheating by excess of clothing.

Always breathe outdoor air when asleep by means of wide open windows, the window tent, the air tube, or a sleeping balcony.

Make the weekly Sabbath a day of complete rest from work. Take a half-day off in the middle of the week if possible. Recreate in the open air an hour or two *daily*.

Mental Hygiene.

Do not worry. Horace Fletcher has shown us the pernicious influence of "fear-thought." The Power that made us *can* and *does* take care of us. There is no need to worry. The intelligence that controls and energizes heart and lungs can rule our destinies and with our co-operation will lead our lives in ways where "all things work together for good" to us.

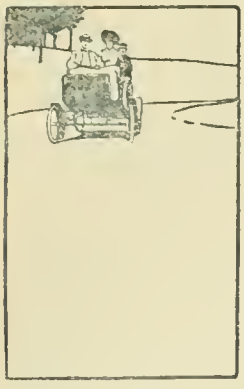
Worry kills. Hope inspires, uplifts. Cheer up. Do not become self-centred. Avoid thinking or talking about ailments or other unpleasant things. Let your ideals be altruistic.

Exercise self-control and restraint in all things. *Work* uses energy *moderately*, the passions and the emotions *enormously*.

"Study your dreams, and take a vacation when you dream about your *work*."

Progressive Philosophy.

We are all in possession of life. We are all face to face with the problems of life. We are all trying, more or less, to solve those problems. And we are all in search of that something in life that will make living thoroughly worth while. This "something," however, is not a profound secret beyond the reach of the many. It is not beyond the reach of anyone; in fact, it is already very much alive in the mind of everyone, and it may be fully defined in the one word, "progress."



Continuous advancement is the royal path to health, happiness and harmony, to peace, power and prosperity. It is progress—progress in all things—progress every day and every hour that makes life worth while. The only satisfying life is the advancing life. The only natural way out is to *grow* out. Human nature demands increase, continuous increase, and increase in all things; and the law of progress when applied in all things will produce such an increase.

To promote progress in all things, the first essential is to have a definite goal, a goal that contains everything that a complete life can possibly need or wish for; the second essential is to desire to reach that goal with a desire so strong, so continuous and so persistent that it becomes an irresistible power in every thought and action; and the third essential is to direct all the forces and elements of mind and body to work toward that goal. This is the secret, *know* what you want, *desire* what you want, and *work* for what you want.

It pays to be happy. Happiness is not a luxury, but a necessity. The beneficial effect of mental sunshine on life, ability, strength, vitality, endurance, is most pronounced. Happiness is a building force, one of the greatest in the human system, and as we all desire to attain much and achieve much, we want every building force we can possibly secure. But we do not refer to superficial cheerfulness, nor the artificial smile that "won't come off," because it is held there by force; we refer to that happiness that wells up from within, that *soul-joy* that makes you feel thoroughly good through and through.

Make it a point to be happy no matter what comes. When adversity comes, don't simply "grin and bear it;" be happy to think that you now have another opportunity to prove to yourself that the *all* in yourself is greater than any adversity in the world. Meet difficulties in this attitude, and the "trials and tribulations" of daily life will simply become "rare sport;" besides, so long as you retain your happiness you will retain all your power; and all the power that is in you is sufficient to overcome every obstacle, conquer every adversary and turn every circumstance to good account.

Mental sunshine not only attracts the best from without, but it also causes the best to grow from within. We all prefer the sunshine, and we are naturally attracted wherever a sunbeam is in evidence. The same is true of qualities and mental faculties. Everything wants to be in the sunshine; everything thrives and flourishes when in the sunshine. No seed can grow where the soil is dark, damp and soggy. The sunshine is indispensable if growth and increase are the objects in view. And this law holds true not only in the fields and gardens about us, but also in the garden of the mind.

Fate is the natural result of your desire. What is to happen to you in the future will depend upon what you desire in the present. Your strongest desires determine how you are to think, how you are to act, how you are to work; and also what fields of attainment and achievement you may decide to enter. Present desires build up future tendencies, future inclinations, future ambitions, future capabilities. In brief, you will grow and develop, live and work along the lines of your strongest desires. As your desires go, you will go; therefore you may determine your position to-morrow by selecting your desire to-day.

Think great thoughts. Nourish your mind with the best that you can provide. Small thinking leads to mental inferiority. Lofty thinking leads to mental superiority. Think habitually of the high, the noble, the great, the wonderful, the extraordinary. It is the shortest route to greatness, ability and power. Never dwell on trifles. Do not feed your mind on waste product. Provide your mind with the best, and your mental powers will respond by being and doing their best. Thoughts lead to habits; and habits produce character, or the lack of it. Select the thoughts you want, and you will build the character you want.

Great thoughts lead to great deeds. Think of the great and the extraordinary, and you will stamp superiority upon everything you do. Ere long you will be too large for your present position. You will be ready for something better, and for every person who is ready for something better there are a score of better places waiting.

Live in the upper story of mind, thought, feeling and purpose. There is nothing worth while in the lowlands. The glory and splendor of life is found on the heights. Keep your feet upon the earth, but keep your head in the clouds. Revel in visions and dreams of the most extraordinary nature, and turn them all to practical use by living in constant contact with the deeds and needs of every day. Live in the upper story of life and thought, and your faculties will gain possession, more and more, of the greater powers of those superior realms.

Know that you have a mission in life; that your work is important; that the world needs you; that you *must* do your best. Be *alive* with the fact that there is something in you—something that the world wants—something that you can do which is really worth while. Be *alive* with the best that is in you; thus you will always look your best; you will be judged according to your full worth, and whatever you merit or deserve will become your own.

Christian D. Larson
(*The Progress Magazine*).

How to Avoid Appendicitis.

By Dr. JOSIAH OLDFIELD, D.C.L., M.A., M.R.C.S., &c.
(Senior Physician to the Lady Margaret Hospital, Bromley.)

Fifty years ago hardly anybody outside the medical profession had heard the word; to-day every peasant talks glibly about appendicitis!



What is the reason of this great change that has come over the people of England?

Some people will argue, like Dr. Cheinisse,* that it is owing to the greater knowledge possessed to-day, and that many cases of appendicitis existed previously but that they were not diagnosed.

This is admittedly true. Medical diagnosis is probably more exact to-day than it ever was, and therefore a considerable number of what were formerly looked upon as obscure abdominal pains and symptoms, are now accurately classified under the head of appendicitis.

If however we leave out all these cases which would formerly have been put under some other head, it is generally acknowledged that the disease itself is enormously more prevalent to-day than it was a few decades ago.

What is the reason of this? If we look back at the changes that have taken place in the habits of the English people, and which would be most likely to cause this trouble, we are met, I think, with two very important things.

In the first place the enormous increase which has taken place in the sale and use of purgatives, both pharmacopoeial and quack, and in the second place the immensely increased use of flesh foods in the general dietary of the people. These, I think, are the factors which have had the greatest influence upon the alimentary canal.

At first sight it would appear as if these two causes were entirely separate, but a little thought will at once emphasize the fact that the use of this particular class of medicine is due to the effect of a changed dietary.

Appendicitis like many other novelties came to us from America—from America, the land of Chicago mysteries, and the home of quack medicines and personal self-drugging.

It is here then that I would lay down quite clearly the fact that flesh-eating as a habit is followed by constipation as a result, and by self drugging as a vice, and then by appendicitis as a penalty.

The beginning of the cycle of mischief lies in the diet. This wrong diet produces certain important modifications in the action of the intestinal walls and in their secretions and in their absorptions, with the result that symptoms are produced.

* *La Semaine Medicale*, March 7th, 1906.

When these symptoms occur, the ordinary man in his folly flies to medicine, and especially to one or other of those powerful purgatives whose praises are lauded in every newspaper and upon every hoarding.

Instead of good he does harm. Instead of cure he only gets temporary relief. Instead of removing the cause he merely gets rid of the symptoms.

All this drugging has a most injurious effect on the intestinal walls, and instead of being normally healthy and thick and secretive and absorptive and bathed by constituents which are physiologically antiseptic in character, they become abnormally weakened and thinned and anæmic and unhealthy, and their contents are too often of so septic a character, that the only wonder is that appendicitis is not more prevalent than it is!

While, therefore, I most urgently warn against the evil of self-drugging and the habitual use of modern medicines and pills, and daintily packed up capsules and tablets, and attractively decorated bottles and enticingly labelled preparations, I would emphasize that these have only come into fashion owing to the increasing disease of constipation, and that, therefore, we must look more deeply than this for the real cause of appendicitis.

Everyone knows that the condition of the alimentary canal depends almost entirely on what we put into it. It is clear, then, that food is the factor which is of most importance to consider in discovering the cause of appendicitis and the method of preventing it.

With regard to food, we have to ask whether appendicitis is due to the food being irritating or to the food being septic?

In the early days before the subject of infection was understood, it was imagined that cherry stones and date stones and orange pips and fig seeds and similar indigestible substances were the cause of appendicitis, and foolish opponents of Fruitarianism thought that at last they had got an argument that was incontrovertible.

Fond wives warned their husbands against the danger of eating figs, and loving parents were in the throes of anxiety if their little boy swallowed a pip or a plum-stone.

This is now entirely exploded, and no one with any pretension to scientific knowledge would venture to assert that fruit stones or seeds or pips had anything whatever to do with appendicitis.

Dr. Hawken, in his "Diseases of the Vermiform," very appositely points out that "Mechanical irritants do not cause peritonitis if they are absolutely free from micro-organisms—even powdered glass has no effect"—and he continues, "It is not improbable that subsequent observations may lead us to look upon all forms of appendicular peritonitis as owing their causation to bacterial infection."

Dr. Fowler, in his book on "Appendicitis," also sums up by saying "The conclusion is therefore irresistible that infection is not only the principal and necessary cause of appendicitis, but that it is the primary cause."

It is not from *irritating* but from *infective* foods that appendicitis arises.

Now what are these foods? The answer is well known to us all.

Flesh, fowl and fish not only rapidly decompose, but in the decomposition become a suitable soil for the multiplication of just those very micro-organisms which set up intestinal inflammation and abscess.

The colon bacillus which is present in all healthy intestines is a kindly useful agent when its surroundings are healthy, but if the contents of the intestines become purulent this gentle bacillus changes its nature, and not only where it penetrates the intestinal walls does it carry poison into the surrounding tissues, but where it collects in a blind pouch, like the appendix, with fœtid contents, it becomes actively virulent.

It is not difficult to understand why dogs and cats and carnivorous animals escape appendicitis.

Nature knowing well the danger of retaining long in the body decomposing flesh, arranged for carnivorous animals to have exceedingly short intestines, so that by the time the flesh food is becoming decomposed it is at once evacuated from the body.

Alas for poor man. He has intermediately long intestines. Not so long as the herbivorae, because he does not get his food from straw and stalks which need prolonged and very prolonged intestinal digestion. Not so short as the carnivorae which rapidly get rid of a rapidly decomposing food, but half way between, because his food is fruits and nuts and cereals, which are concentrated in nourishment, but which contain sufficient cellulose to require intestinal digestion.

Mistaking his place in nature, man has been trying to eat more meat, and this has had to remain in his body long after its value was exhausted in the small intestine.

Passing into the caecum in the condition in which, in a dog, it would be ejected from the body, it has to remain in a man still longer, because it is mixed with cellulose bodies which need more digestion in the caecum and colon.

And it is just here that the appendix is situated and the dangerous disease is set up.

"Appendicitis is commonest between 20 and 30."* Why? Because it is at this age that the appetite is the sharpest and more flesh food is begun to be eaten.

"Appendicitis is commoner in men than women."† Why? Men are far greater meat eaters than women.

"L'Appendicite," says Dr. Ch. Monod, "serait plus commune en Angleterre, en Amerique et en Allemagne qu'en France; dans les villes, que dans les Campagnes." Why?

Because more meat is eaten in America and England and Germany than in France, and because more meat is eaten in towns than in the country.

If we go into a stable or a cowhouse there is nothing offensive in the odours there, but if we go into a cat-house or the den of the carnivorae we have a striking lesson to our senses of the grievous changes towards the septic and the foetid which take place even in the short intestines of the carnivorae.

Dr. Chalmers Watson, writing on the subject of the increase of appendicitis, says:—"The most notable change in diet is the increase in the consumption of animal proteid food. I recently pointed out that the amount of imported meat had increased from 3lbs. per head per annum in 1850 to 50lbs. per head per annum in 1900. I venture to think that we have here the most important factor in the development of the disease. It is possible that the general and local nutrition of the tissues is modified by the continued indulgence in excess of animal proteid, and that one of the modifications is the establishment of a local condition in the appendix and adjacent parts favourable to the pathogenic action of the normal intestinal bacteria. . . . I may add that in the course of an extensive experimental investigation on diet . . . I have found that the administration of an excessive meat diet is frequently followed by structural changes in the intestinal tract which are invarably most pronounced in the region of the caecum."

* About 70 per cent. of all the cases happen before the age of 30.

† About 78 per cent. are men and only about 22 per cent. are women.

Prevention better than Cure.

What, then, is the great method of preventing appendicitis? I answer unhesitatingly that the greatest thing that I know to prevent appendicitis is the adoption of a carefully balanced fruitarian diet with plenty of fat and not too much proteid.

I have never yet come across a severe case of appendicitis among fruitarians, and have never found it necessary to operate on one.

The cases that I have seen among Fruitarians have been very few and have been very slight, and have in all cases tended to make a rapid recovery without any recurrence.

This latter point is of exceeding importance, for it is well known that with ordinary meat-eaters once appendicitis has occurred, it is almost sure to recur again and again until either operation or death ends its cycle.

With regard to general advice on diet to those who have a family tendency towards appendicitis, I would point out that milk should not be taken in large quantities at a time, and not at the same time as the pulses—like beans and peas—that the pulse tribe should be used sparingly. That uncooked nuts should be used sparingly. That concentrated proteid, like dried milk, under its many fancy names, should be avoided. That cream, butter, dried and fresh fruits, honey, green vegetables and salads should be used freely. That the teeth should be carefully seen to and mastication very carefully carried out.

And my conclusion is that with a correct fruitarian dietary correctly eaten, appendicitis is one of the diseases which should disappear from our midst.

LEARN TO FORGET.

Every night as the sun goes down let all the disagreeable happenings of the day slip out of your mind and sink into oblivion. Blot them out, annihilate them, and permit no resurrection. Go to sleep with the thought of pleasant things in your mind, and begin the next day as though it was the *first* day of all your life, the *last* day, the *only* day.

If anything disagreeable intrudes, at nightfall blot it out. Then if another day is given you make it better than the one before, remembering only the things that are lovely and lovable.

To forget—that is what we need. Just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the rankling acts, the deep wrongs, the bitter disappointments—just let them go, don't hang on to them.

Learn to forget. Make a study of it. Practice it. Become an expert at forgetting.

M. L. Gates, M.D.

The Dawn of the Coming Day.

Those that shall come after us will look back to this our day, and speak of it as the time of promise, the first early Dawn of a wonderful Age. They will see rich and ample fruition, where we, perchance, behold but the early blossom of the orchard: they will gather golden sheaves from the fields where we see but the timid green blade of Promise and Hope. Yet there is a loveliness and a wonder in the green blade, the first bloom of the fruit-trees, which vanishes as Dawn vanishes, and is seen no more. Let us, therefore, who are dwelling in the Dawn, in the first days of the spring time, open our eyes to the miracle of beauty and of hope that surrounds us.



There are times when one can see the mind of mankind changing; when some mood, long held and deemed permanent, has almost impalpably faded, giving place to another. Such a time of transition came in most ancient Egypt, when impurity crept in, and men lost faith; losing, with faith, the 'Golden Age' when the gods walked with men. Thereon came age upon age of foreign domination, of servitude, of degradation. And even to-day mother Egypt is under the yoke, a thrall, a serf, where she should be a queen. Such a time came in India, when the ancient race of kings, falling from the high tradition of their prime, drew the sword in a war of brothers and kinsmen, and the Iron Age began. Thereafter the history of India is a tale of gathering woes, with but one bright interlude when the Buddha came, bringing his message of love and resignation, and the eternal Silence. India, too, like Egypt, doomed herself to long ages of degradation and servitude, until the time of the bondage shall be fulfilled.

Such a climacteric came in Hellas, when the clear and soaring Grecian spirit forgot its high ideals and declined upon lower aims. The Greeks themselves no longer remember the bright inspiration of the realm "that standeth fast forever. Not by winds is it shaken, nor even wet with rain, nor doth the snow come nigh thereto, but most clear air is spread about it cloudless, and the white light floats over it. Therein the blessed immortals rejoice for ever." They gave to the world their marvelous revelation of the beauty of holiness, of the exquisite loveliness of the divine thought; and then they fell below their inspiration, sinking to baser ways and less worthy purposes. So to Hellas also came the conqueror, and the glory passed away.

There was a like change in our own Era, among the nations from whom we more directly spring. Time was, when the princes and priests of our western peoples really believed in God. The prayer of a king was not mere political ceremony, but a humble petition from the heart. The service of God was not a form, but a living, thrilling reality, for which men would die rejoicing. In our great cathedrals, serene in their lovely silence, we have the records of that time of genuine belief; cathedrals designed we know not by whom, nor do we know the names of the builders. They came forth from an Age of Faith and Joy, as Ilion rose into towers at the song of Apollo.

Faith ebbed in king and priest and people. Sensualism, ambition, the love of lucre, corroded many hearts; and with the loss of faith, the heavens darkened, till men lived between an earth of iron and a sky of brass. Faith ebbed from hearts and minds alike, leaving them hardened in their selfishness, and cold with doubt and fear. Though men kept divine names on their lips, and spoke of immortality, it was but a poor and starved belief, compared with the glow of triumphant faith, the high delight of earlier times. Men spoke, indeed, of the divine, but lived with eyes downcast, their thoughts fixed on mortality.

Such an Age of materialism of thought, coming in the train of unworthy action and infidelity to high duties, reached its culmination something more than a century ago. The scepticism and materialism of the eighteenth century ran through statecraft, politics, commerce, art.

But the mood of mankind has in the last few years, been slowly changing—turning from the baser to the nobler, from sheer materialism to something of spiritual faith. Already the change has gone far enough, imperceptible and impalpable as it has been, to alter the perspective of life, and we can take advantage of the new point of view already gained, to weigh and sum up the ideals of the Age immediately behind us.

Ideals are altering, with an altering view of life. That change is but beginning. We are in the first whiteness of the Dawn; the early spring-time, when spring is still half-wintry. Therefore for us there is this great and winsome marvel, to see the New Day first sparkling into color and light, to watch the blossoms bursting from the bud, in the fine, inaudible music of spring.

Our privilege is even greater. We may not only witness, we may aid, the coming of the Morning, after our long Night. First among the signs of returning light, will be a steady raising of ideals, and most of all the ideal of success. The criterion for the New Day will be, not the cheap envy of multitudes, but the true heart's reward of doing the best for its own sake, for love of the best.

We shall seek to live our lives, not as mere imitations of the "successful men" who parade themselves before us, but rather in obedience to the quiet ideal in the heart; that eloquent silence, which ever urges us to true deeds, clean thoughts and worthy purposes.

We shall no longer make it our aim to become such magnates as our light-minded multitudes worship, to gather about us the furniture of success, great heaps of showy things that evoke envy. We shall have a nobler aim: to live our lives in something of the spirit of the pure artist, the humble and devoted saint, in order that they may be excellent, ringing true as good coin does, resting on real values, not on shallow and showy appearances. Each one of us will find our commendation in the quiet judgment of our own souls, not in the cheap and fickle fame of our purchasable journals and their light-minded readers.

Once it is realized that the soul's commendation is the true success, all life about us will begin to lighten, as the sky lightens after the passing of a storm. Almost imperceptibly, we shall think ourselves back again into the mood of immortality, so that on some marvelous and memorable morn we shall wake up to find ourselves immortal, knowing what immortality really is. Thereafter life may have its gloom and sombre shadows, but they will only serve to heighten the everlasting light. And in that light all things shall be transmuted and transformed.

In that Dawn of the new and everlasting Day, all things shall take on a new and marvellous face. Poverty, no longer an obsessing and hideous privation, the veritable hell of the materialist heart, will be seen in its true light as a cleansing and purifying presence, the true school of courage, fortitude, gentle sympathy, kindliness of heart. Thereafter poverty, in our sense, will be impossible.

Among the children of Poverty is one, the hunger of sensations, who has also a like ministry for us. We should have known, in the long ago days of the golden ages, that, being the Soul, we are all things and possess all things; so that there is no room for hunger and thirst. But we were unwilling to taste the nectar and ambrosia, and fell into a feverish famine, hungering and thirsting for we knew not what. Thus came the misery of longing which we seek to assuage—now with this palliative, now with that. Hence come drunkenness and sensuality, which are but strivings to appease the immortal longing, which will not be cured, but by the Soul itself, the true food of the gods. The morning comes, but so dim is yet the dawning light, that it calls for some courage in us, to turn from the hunger for sensations, and to partake of the new banquet of Life, feeding on it in our hearts by faith. Yet we must have that courage, for only through courageous act can pale Dawn flame into the fulness of immortal Day.

The hunger of sensations, like its mother, Poverty, is but a lesson put forth by the soul. The lesson is bitter, but the fault of its bitterness is ours; for we should never have had to learn through the misery of longing, had we not fallen through unfaith from our rich possession in the soul. But let us take courage. Our heritage is not forfeited.

So, by small degrees at first, we shall come back to the *spiritual* knowledge of life. All things about us will change, slowly at first, yet surely; till we awake to a new Heaven and a new Earth, realizing the marvellous fact that, while we thought ourselves to be dwelling amid matter, in the realm of death, we have been, since the beginning, resting in a spiritual universe, dwelling in the heart of God.

We shall become more able, in the light of the Dawn, to bear our sorrow and heaviness of heart, which lingers with us, the heritage of our fancied mortality. This is a hard task; yet we shall accomplish it, and with it, as we grow, that other task, far more difficult, the patient bearing with and enduring the sorrows of others. It was this, perhaps, the quiet acceptance of the long sorrow and darkness of others, whom he would have brought to light and life, that wrung from Christ the tears of Gethsemane. This is the bitter cup, that only the great-hearted can know, only the lion-hearted and most faithful can courageously drink. Yet Faith, that transforms all things, can transform this also. Is it not the Soul, the All-father, that decrees their pain and darkness, that they may be tempered and transmuted to the true essence of everlastingness?

There is one condition of this new Dawn; but one thing imperative to be done, if we would see the growing of the New Day. For him who would go upward, it is not enough to *view* the mountain path as it ascends the foothills and rises to the uplands, stretching like a thread toward the pinnacles of the but one way to ascend—by bravely setting forth.

In these days of the early Springtime, in these whitening moments of Dawn, we shall be blest by monitions of the Soul sounding, at first but faintly audible, within our hearts. Let us, if we value our immortality, give heed to each faint monition, obeying in reverent faith. We shall make many mistakes. We shall stumble in the gray of the twilight. But we shall learn and gain strength, and as we grow in strength we shall grow in immortality. When we feel the immortal essence pulsing within us, all things will become easy—purity and hope and high endeavour; but there is that one imperative condition, that we must do more than dream, we must *act*. The Path is not to be looked at from afar; it is to be trodden by pilgrim feet returning to the home of our immortality.

Theosophical Quarterly.

THE INTERNATIONAL CONGRESS. ANIMAL-PROTECTION.

The largest International Conference of humane workers ever held will take place in London on July 6th —10th, at the Caxton Hall, Westminster, under the Presidency of Sir George Kekewich, K.C.B., M.P. All questions relating to the Protection of Animals from Cruelty will be dealt with—such as Anti-Vivisection, Humane Diet, Slaughterhouse Reform, Cattle Traffic, Painless Destruction, etc.

There will be an Exhibition of Humane Appliances, intended to show how to lessen the sufferings of domestic and wild animals. The Order of the Golden Age will have a Stall for the advocacy of the Humane Life—as being a possibility for all, and specially desirable for professed humanitarians.

There will be a great Public Meeting in the Queen's Hall, Langham Place, on Thursday, July 8th, at 8 p.m. Mrs. Annie Besant and Mrs. Despard are to be among the speakers.

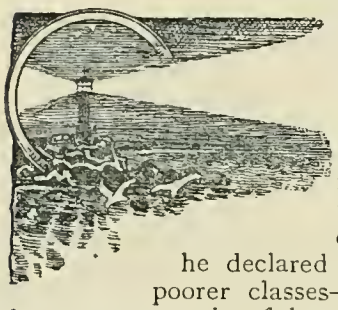
A Procession will take place on July 10th, at 3 p.m., from the Embankment to Hyde Park, in which 200 Banners will be carried—representing a similar number of Societies. All Members and Friends of The Order of the Golden Age, and all lovers of animals, are earnestly asked to support this Congress and *to walk in the Procession.* They should assemble punctually behind the Banner of The Order of the Golden Age (No. 10). Six standard bearers for our Banner are asked to volunteer, also helpers at our Exhibit Stall.

Tickets to admit to all Meetings (and full particulars), price 2/6, can be obtained from the Hon. Gen. Secretary of the Congress—Miss Lind-af-Hageby, 224, Lauderdale Mansions, Maida Vale, London, W., or from our Offices.

The Humane Era is Coming. Let us hasten its Advent!

Editorial Notes.

Evidence of a serious nature concerning the physical deterioration from which the British race is now suffering was made public, on June 1st, by two witnesses, who could speak with authority. At the Conference of the British Dental Association, at Birmingham, Mr. F. Lawson Dodd drew attention to the urgent necessity which existed for the State to take immediate action to safeguard future generations from the danger of defective teeth; and he declared that "85 per cent. of the poorer classes—who themselves constitute abouts seven-tenths of the population—are suffering from dental disease to a greater or lesser degree." It is estimated that 4,800,000 patients require dental treatment at once, but, unfortunately, the extra number of trained practitioners who are needed to undertake this work are, at present, non-existent—the dental profession being one of the few which is the reverse of overcrowded.



It is more than probable that the chief cause of this condition of affairs is the fact that the present generation has forsaken the more wholesome diet of our ancestors, and has substituted for it an innutritious combination of white bread, meat and tea—a mistaken policy which was deplored by the late Sir Henry Campbell-Bannerman, in the House of Commons, when he referred to it as being answerable for the physical deterioration of the people of Scotland.

Mr. J. Luther Green, President of the Hearts of Oak Benefit Society, speaking at its Conference on the same day, drew attention to the alarming increase of sickness amongst the Members, and said, "The matter is most serious, and is causing the greatest concern to all Friendly Societies. The Executive Council is deeply impressed by the gravity of the position, and recognises, with the Actuary, that the time has arrived when definite action must be taken."

There can be no doubt that the advocacy of Dietetic Reform and an increase of hygienic education is becoming an urgent necessity for patriotic as well as philanthropic reasons, and I would, therefore, invoke the aid of all who desire to stem the tide of racial degeneracy which has set in, to assist in the important work which has been undertaken by our own and other kindred Societies.

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Our Press Reception.

The Press Reception held at our Offices on April 29th last was productive of most gratifying results. Amongst the journalists who were present were representatives of the *Times*, *Morning Post*, *Daily Mail*, *Daily Sketch*, *Morning Leader*, and other first class daily journals; and the friendly notices which were published in numerous provincial, as well as metropolitan, newspapers made known to many millions of readers the fact that our Order is established in London, that it exists to exalt the Ideal of a hygienic and humane life as a possibility for all, and that persons who wish to obtain information or literature can do so by writing to us, or by paying us a visit at our International Bureau. The *Christian Commonwealth* printed an article, covering two columns, which described in the highest terms and in the most sympathetic manner, the Order and its Work—the article being illustrated with a photograph of our Reception Office. The following brief report which was published in the *Morning Post* will give our readers some idea of the sympathetic attitude of the journalistic world, and of the friendly help which they are now rendering to our Society and to the great Cause for which it stands:—

"FOOD REFORM.—The Order of the Golden Age has reached London. In other words a Society which for fourteen years has carried on from Devonshire an active propaganda work on behalf of food reform in this and in other countries, has now set up a central Bureau at 153 and 155, Brompton-road, from which it hopes to wield a stronger counter-influence to the carnivorous habit.

The Members of the Order are upholders of the fruitarian system of diet, which has already a not inconsiderable number of followers; and they advocate that system not merely for humane but also for hygienic reasons. While they hold that the adoption of the diet will materially lessen Cruelty in every form, they claim also that Man will benefit physically; that stamina, endurance and mental alertness will be increased, longevity facilitated, inebriety lessened, and "spiritual vision clarified." The necessity for surgical operations will also, they assert, be materially reduced.

The fruitarian food which is advocated includes nuts and their products, cereals, dried and fresh fruits of all kinds, and vegetables, and can be supplemented by milk, honey, cheese and eggs. To widen the area of the campaign against flesh-foods the Order has secured a suite of rooms which has been handsomely furnished and fitted in oak by funds bequeathed by the late Mrs. Jane Purdon Clarke, and here inquirers after the new way of living may be supplied with all the necessary material for forming a judgment. The Order, it should be said, is entirely a missionary body; its Officials are voluntary workers, and the profits derived from the numerous publications issued in connection with it are devoted to the extension of the propaganda work."

The Aims and Objects of our Society, the beneficent nature of its Work, and the important issues which are likely to result from the same, were explained to those assembled, and an earnest appeal was made to them to aid us by their great influence. The claims which I advanced on behalf of our Movement were corroborated by forceful addresses from Dr. Robert Bell, M.D., F.F.P.S., Dr. Josiah Oldfield, D.C.L., M.A., M.R.C.S., and Mr. R. Lawson Coad (our Hon. Solicitor, who is a life-fruitarian).

Dr. Bell, speaking as a Cancer specialist, declared his conviction that Cancer could be eliminated within a few decades if the fruitarian system of diet, combined with hygienic ways of living, were adopted by all the community, and that it ought to become easily possible for most people to live well beyond the century.

No one could help noticing that the only life-fruitarian present (Mr. Coad), was the fittest looking person in the room, and he spoke most eloquently concerning the sufficiency and health-producing nature of the bloodless regime under all circumstances; and of the benefits which he had experienced by being brought up by parents who apprehended the truth concerning this matter.

On the whole, our first official Reception was most successful, and we hope to have many such gatherings in the future.

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Our Journalistic Influence.

During the past quarter our Society has been able to exert a greater influence through the world's Press than during any previous year of its existence. Not only have we been able to secure the publication of numerous paragraphs and articles which draw public attention to the advantages of fruitarianism and the humane dietary in the newspapers of this country, but an exceptionally large number of such articles appeared in

the journals of other lands. This has been specially noticeable in India, several of the most important journals of which have published many columns of matter written by our energetic comrade Mr. Keshavlal L. Oza, B.A., and also by Mr. Hugh Knight, Mr. Labhshankar Laxmidas and other writers. The *Statesman*, the most influential paper in Calcutta, now gives such prominence to Food Reform and has printed so much instructive matter on the subject that its readers must now be thoroughly well acquainted with the chief arguments in favor of a bloodless dietary; and amongst other journals which are following the same intelligent course of action may be mentioned the *Madras Mail*, the *Advocate of India* and the *New Reformer*. Thus an immense deal of influence has been exerted which cannot fail to produce important and widespread results.

One of the articles written by Mr. Oza, and which appeared in the *Statesman* is partially reprinted on page 138 under the title of "Philosophy and Food Reform," and I would remark that he has set a fine example to our other Members by his able and continuous literary effort. Such has not only won for him many expressions of appreciation from the Council of the Order, but also the distinction of being the most active and zealous of our Press correspondents. Our 'Distinguished Service Medal' was recently presented to him in recognition of his devotion to the Cause and able advocacy of its claims.

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The Cruelty to Animals Bill.

The Bishop of Hereford deserves the thanks of all Humanitarians for his persistent effort to secure legislative prohibition of the cruelties of rabbit coursing, hunting, etc., by again bringing forward in the House of Lords the "Cruelty to Animals Bill." It is most gratifying to know that the second reading was supported by the Lord Chancellor, the Archbishop of Canterbury, and 24 Peers; also that articles deploring the rejection of the Bill appeared in the *Evening Standard, Morning Leader, Daily News, Manchester Guardian, Liverpool Daily Post, Church Times, Birmingham Daily Mail, Truth, Modern Society, Lloyd's, Bradford Observer, North Eastern Daily Gazette,* and other journals.

The Lord Chancellor declared that 'rabbit coursing is not a *sport*, but a cowardly and disgusting amusement,' and the Bill was supported by the Bishops of Bangor, Hereford, Lichfield, Norwich and Southwark; Earl Beauchamp, Earl of Galloway; Viscounts Cross, Gordon, and Morley of Blackburn; Lords Avebury, Blythswood, Brassey, Braye, Coleridge, Eversley, Langford, Lucas, Marchamley, Monkswell, O'Hagan, Reay, Saye and Seale.

It is much to be regretted that although the R.S.P.C.A. promised its full support to the measure, not one single Peer out of the score or so of Vice-Presidents of that wealthy Society gave assistance to the Bishop of Hereford by voice or by vote, while four of them, viz; Lords Cromer, Kilmorey, Onslow, and Midleton, actually voted against the second reading. It is deplorable that the progress of the work of promoting Humaneness should be hindered by Vice-Presidents of the R.S.P.C.A. seeking to secure the continuance not only of Vivisection, but of vile, cruel and cowardly pastimes; and such an occurrence should lead all true lovers of animals to differentiate between genuine work for their emancipation, and fashionable dilettantism. The Editor of the *Humanitarian*, commenting upon this matter, made the following forceful, but perhaps excusable utterance: "For our own part, we would rather break up the Humanitarian League to-morrow than allow titled humbugs thus to patronise our Movement—and betray it."

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Fruitarian Novelties.

The energy and enterprise of the manufacturers of Health-Foods appears to be inexhaustible, for many additional illustrations of the same are again forthcoming.

Messrs. Savage and Sons, of 53, Aldersgate Street, E.C., have forwarded me some of their Deventer Rye and Honey Cakes from Holland which are quite a novelty and are well worthy of recommendation to those who wish to gratify a taste for plain, simple and easily digestible combinations of cereal and fruit food. They appear to be made of super-cooked Rye slightly sweetened with Honey, and they are dry and toothsome whilst being light and nutritious. Another of their novelties which will prove most useful for enriching soups or gravies is called NRG (Energy) and is made from Pignolia Pine Kernels; it contains 90 per cent. of nutritive material for blood-enrichment and body-building. Messrs, Savage have done good service to the fruitarian cause by their endeavours to popularise the use of nuts as food, for these are after all the most nutritious products that Nature has provided for Man's sustenance. They issue a unique book of Nut Recipes (for samples see page 140), with their catalogue, which will probably prove useful to our readers.

The latest bread for food-reformers is "Veda." It is made from wheat that has been super-ripened until malt is generated naturally (although the process is artificial). The nutriment in the cereal is thus considerably increased, and, simultaneously, the digestibility, with the result that a bread is provided that is greatly appreciated by all who try it (especially dyspeptics and anaemics), and which will keep for several weeks, being nicer when a week old than when new. I hear the makers of this bread have such an immense demand that they are hardly able to provide a supply, and I am not surprised, for it deserves its popularity.

The 'Pitman' Health Food Stores have introduced 12 new varieties of desiccated soups ("Vegsal"), the feature of which is that they are enriched with valuable saline constituents extracted from various vegetables. These are most convenient for households where the art of vegetarian soup-making is not correctly understood or where the cook is inefficient. One of them, entitled, "Nuto Cream Soup" (made from nuts and super-cooked cereals), is especially recommended for invalids as being very nutritious and easily assimilable.

One of the latest developments connected with butter for table use is to blend nut-cream with dairy-cream in the manufacture, with the result that a nut-blended butter is produced. This is to be commended, for the nutritive value of the cow's butter is thereby increased and moreover the nut fat is emulsified instead of being free. It is more than probable that nut butter will some day entirely supersede cow's butter, but meanwhile this combination is a step in the right direction which will help to make it popular. This 'blended' butter is now being made by Messrs. Mapleton, of Wardle, Lancs., and Mr. W. R. Chapman, of Eberle Street, Liverpool, from whom supplies can be obtained.

A Typical Fruitarian Depot.

An instructive exhibition stall of high class fruits, nuts and Health Foods was kindly supplied on the occasion of our Press Reception (gratuitously) by Messrs. Shearn & Son, whose Fruitarian Depot and Restaurant at 231-4, Tottenham Court Road is now becoming so well known.

The numerous converts we are now making in all parts of London may be glad to know that their establishment deserves a visit from food-reformers, for it is as far removed from the elementary and unattractive vegetarian store and eating-house of the past as the east is from the west. All goods are delivered free within the four mile radius; and everything in the Health-Food line is supplied, new articles being added as they are placed upon the market. Their price list ("A Guide to Good Things") which can be obtained for the asking, is an education in itself concerning the endless variety of tasty and wholesome articles of diet which are now available for those who have foresworn any further patronage of Shambledom; while their display of fruits is tempting enough to win admiration from all passers by.

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The Tennis Championship.

By winning the Amateur World's Tennis Championship again for the eighth time in eleven years, Mr. Eustace Miles has once more demonstrated that fruitarian diet tends to promote fitness, health and stamina. Mr. J. Gould retired, and Mr. Miles, who was English Champion last year and who only lost the World's Championship in 1908 under very exceptional circumstances (which caused many athletes to feel that he had not really suffered a conclusive defeat), easily beat his competitor in the final, the Hon. N. S. Lytton (also a fruitarian), by three sets to love on May 8th. The fact that the Champion can show such form, notwithstanding that he is engaged in arduous business and literary work, and is well past forty years of age, is a valuable object lesson concerning the advantages of fruitarianism.

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The Arcadian Life.

All London has been flocking to the Shaftesbury Theatre to see the play entitled "The Arcadians," which exalts the ideals of the simple and fruitarian life in such a manner as to make the jaded representative of fashionable society positively yearn for a more ideal existence.

The first Act opens with a fascinating scene of sylvan beauty, in which a number of exceptionally beautiful girls and handsome youths attired in Arcadian costumes are enjoying a happy existence amongst green mossy banks, bubbling streams, and exquisite landscape effects. They live upon fruits and drink the water of the running brooks; and their radiant health, simple ways, genial manners and high ideals are attributed to their natural and scientific mode of living.

A glimpse of the lost Golden Age, which will one day be restored, is thus uplifted before the eyes of the London public, and it evidently captures their imagination, for it wins enthusiastic applause. Although a certain amount of buffoonery is introduced into the third Act for the benefit of the gallery, apparently because the author is rather afraid lest the public should think that he is taking the Ideal seriously, nevertheless the play as a whole will do much to further our Cause, for multitudes will have imbibed the suggestive thought that the 'life beautiful' must be preceded by a return to hygienic, natural and artistic living.

A truth concerning the possibilities of universal kinship, which is all too unrecognised at the present time, is suggested in the second Act. The horses at Ascot are able to hold conversations with the "Arcadians" (who visit England as missionaries) by telepathy, although such communication is quite impossible between these animals and the conventional "worldlings." And one horse which has bitten or kicked several jockeys, and refused to win races because of his sense of unjust treatment, agrees to act quite peaceably and to win when persuaded kindly to do so by one of the "Arcadian" girls, who rewards him with pieces of sugar when he has fulfilled his promise. Very few flesh-eaters realize the extent to which friendship with the sub-human races is prevented by our barbaric customs, which so hinder the development of that humane sentiment and that sense of 'kinship' which ought to exist between ourselves and the other representatives of the animal creation.

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Fruitarianism for Women.

In order to win the co-operation of a larger number of ladies, and to provide facilities for the instruction of those who wish to obtain information concerning the overcoming of domestic difficulties that may stand in the way of their following our ideals, the Council have decided to set apart one afternoon every month as a Reception Day for ladies.

On the first Wednesday in each month, commencing on Sept. 1st, all ladies are invited to pay a visit to our Headquarters so that their questions may be answered and helpful suggestions may be given by lady Members who are qualified to instruct and advise. Mrs. Sidney Beard, Mrs. Edge-Partington and other Members of the Order have kindly offered to be present, and it is anticipated that when these gatherings become known, Addresses, Cookery Demonstrations and Exhibitions of fruitarian novelties, etc., will be arranged.

It is hoped that some of the zeal, enthusiasm and energy which is now being lavished so exclusively upon the campaign to secure Votes, may be one day devoted to the practical philanthropic work of saving the people of this and other lands from disease, surgical operations, dipsomania, lack of hygienic knowledge, and other ills—which bring far more suffering upon women than the inability to vote for candidates for the Imperial Legislature.

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Diseased Meat.

The battle between the butcher and the farmer, concerning which of them is to bear the loss when cattle are found to be consumptive, and they cannot discover a 'way round' even the inadequate system of inspection which now exists, has resulted in the establishment of an Insurance Fund towards which the cattle-salesmen have agreed to contribute. But although this will distribute amongst *many* the loss which has hitherto fallen upon a *few* individual dealers when their meat is condemned (which only takes place in a small percentage of the cases where tuberculosis exists, because meat inspection is so inadequate, and in most towns

non-existent), it will not lessen the natural desire to foist as much as possible of this 'consumptive' meat upon the thoughtless and unsuspecting public rather than forfeit its value.

A well-known Birmingham wholesale butcher communicated to the *Birmingham Gazette* on April 26th the following startling revelations which ought to cause serious misgivings in the minds of all intelligent flesh-eaters and heads of families, and suggest many thoughts to those who are *palliating* Consumption instead of striking at its root cause:—

"In my opinion no compensation ought to be paid to the farmers, because Tuberculosis is entirely produced by the unnatural treatment the cattle receive at their hands. It is simply preposterous to ask the public or the butchers to compensate farmers for producing diseased milk and meat, because they keep forcing their cattle for gain by closely confining them and feeding, or sweating them unnaturally. In the case of beef-cattle this makes them swell and look larger than they really are, so as to cheat and deceive the butcher. The same kind of treatment goes on in the case of milch-cattle in order to make them yield a much larger quantity of milk, but usually much inferior in quality. Cattle reared under such conditions quickly develop symptoms of Tuberculosis. The farmer knows what is the matter, and forthwith despatches them to the local auctions and markets to be sold, without warranty, to the butchers for meat. Diseased meat and milk, I contend, are solely attributable to the farmer, and are mainly due to ignorance of rational treatment of his stock, *i.e.*, by denying them fresh air, sufficient food, and proper accommodation when in their sheds.

"To what extent farmers themselves are responsible for the production of diseased meat is shown by the fact that authorities find it profitable to erect expensive buildings and machinery at abattoirs (where the home cattle slaughtered are well under 1,000 per week) to deal with the condemned meat.

"To none more than the butcher is it known to what degree Tuberculosis exists in cattle, but we must not look to him to deliver up carcasses unfit for food. Under the partial security of a private slaughter house, the unscrupulous are tempted to traffic in this class of meat. To compensate them would be to encourage this dangerous practice. The remedy is obviously with the producer, not by way of compensation either, but by enforcing a guarantee of the cattle offered for sale and thereby educating him to his responsibility.

PROPAGATION OF DISEASE.—"While the Queen and other notable philanthropic ladies and gentlemen are spending fabulous sums of money in establishing and maintaining Sanatoria for the treatment of sufferers from Tuberculosis, it is difficult to understand that in a civilised and Christian country a body of farmers, with their landlords, should be allowed to propagate and spread the germs of this disease broadcast—and further to band themselves together to resist the Law by every means in their power, or the action of conscientious butchers who desire to interfere with them in their loathsome production. Fabulous sums are spent in the prevention of Swine-fever, a scheduled disease under the Contagious Diseases of Animals Act, which is only communicable to swine. Then *why should not Tuberculosis be a scheduled disease.* If it were so and cattle were slaughtered in public abattoirs, the inspectors could then trace the source of the origin, and so stamp it out altogether, to the great benefit of the farmers. *So long as farmers find a market for their tuberculous creations, so will the need for Sanatoria for Consumptives increase.*

"With regard to the meat warranty, it is not against the ordinary risks of unsound meat that the butchers are now making a protest, but against such dreaded and loathsome diseases as Tuberculosis and Anthrax, both of which are on the increase at an alarming pace in cattle and pigs. Sheep do not respond in the way farmers desire when closely confined and sweated, as they refuse to eat, and grow less. Hence, being fed in the open air, there is practically no Tuberculosis in sheep.

"In my humble opinion the method of preventing this evil is on the following lines:—Destroy all cattle showing advanced disease or wasting. Abolition of private slaughter-houses. Capable Government Inspectors to examine every carcass at public abattoirs, who should be removed from town to town at short intervals. Whilst the evil of private slaughtering is being abolished, Inspectors should attend all markets in England where cattle are being sold, and stop at the railway stations all emaciated cases of tuberculous and cancerous cattle. Most revolting cases are to be seen *daily* at these places, being driven to railway stations by the most secluded routes and loaded to places which have no meat inspection, to be sold as food. These animals should be seized and condemned in the interest of all, when and wheresoever they appear."

Natal Maizemeal.

The recent introduction of such an excellent product as Natal Maizemeal into this country is worthy of notice, as it has no superior and few equals among the maize crops of the world. For use as porridge it is said to stand unrivalled, being less heating in summer weather than oatmeal; while it makes a most palatable bread, used in the proportion of two parts of maizemeal to one of flour. If it is possible to import it in a sufficient quantity, it will effect a reduction of one penny in the 4-lb. loaf so prepared, while the nutritive quality of the bread will be greatly enhanced.

The magnificent physique of the Zulu and Basuto races is a striking testimony to its nourishing and sustaining properties. The Zulus are the finest specimens of the Bantu race; and this meal, cooked as porridge, with salt and water, constitutes their staple diet. In their natural state the Zulus and Natal natives are children of Nature; and it is only when they indulge in flesh-food and intoxicants that they become savages. When seen at their kraals, where they cast European habiliments and "civilization" to the winds, no more perfect physical specimens of humanity than the natives of this country can be found among the dark races of the globe.

To exemplify the value of Maizemeal as a body-building food, it may be mentioned that some time ago twenty-three natives were, owing to a fall of rock, entombed in a Johannesburg mine for a period of eight days, and, notwithstanding the fact that they had been entirely without food during this time, they emerged from their prison singing and displaying the greatest activity at the joy of their release. This is a capital example of the reserve force resulting from a non-flesh diet. How many of our meat-eating British miners would be in such a condition after a similar imprisonment and fast?

M. Escoffier, the famous Carlton Hotel *Chef*, states that "the results obtained after various culinary preparations are perfect," and have convinced him that "Natal Maizemeal constitutes a healthy, fortifying and agreeable nourishment, easily digested." It can be used with great advantage for puddings, soups, cakes and biscuits, as well as porridge and bread, and is an admirable food for children. It should therefore be of interest to all those who are interested in Food Reform.

By the courtesy of Mr. Harrison, Natal Government Agency, who kindly placed samples of the meal at our disposal, our Secretaries have been able to distribute the same to callers at our Offices; and they seem to be unanimous in its praise. The London County Council are experimenting with the meal, and propose to use it for the feeding of the poor children in their schools.

In addition to benefiting the farmer, the Natal Government, who are using every endeavour to find their Colony's maizemeal a permanent market in Europe, will also confer great benefit upon this country by introducing such a useful article of food. Should the South African farmers receive a sufficient demand, it will encourage them to largely increase the area of the cultivation of the Maize, for which the climate and soil of South Africa are so uniquely adapted. The first consignments will be on the market during this month, and, as the initial shipments will probably be limited in quantity, those who wish to secure the meal should take the first opportunity of doing so. Information on the subject, and hints in regard to its preparation for food, will gladly be given by Natal's

energetic Commercial Agent, Mr. C. W. Francis Harrison, 26, Victoria Street, London, S.W.

The Natal Government are also doing good work in the introduction of the fruits grown in the plucky little "Garden Colony"; and Natal oranges, naartjes (tangerines), pineapples, etc., will be obtainable at very moderate prices.

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The Imperial Revival.

It is encouraging to notice that the world-wide effort which is now being made to awaken patriotic sentiment amongst the youth of the British Empire has met with wonderful success, for this work aims at something far higher than mere Imperialism of the militant sort, and every endeavour is being made by its leaders and by the Press, to deprecate 'jingoism' or inordinate racial self-love.

It is estimated that ten millions of British children on Empire Day had impressed upon their minds the great ideals which are associated with this 'Revival,' and which need emphasising so much at this present time. These ideals were ably set forth by the Earl of Meath in an article printed in the *Daily Mail* on May 17th last. The following extracts from the same will, I am sure, cause all our readers to feel that it is the privilege of every right-minded British subject to further by his or her influence this awakening of true Patriotism of a sort which bids fair to do as much for our Empire as similar conceptions of Civic Duty and Obligation have done for our allies, the Japanese:—

"The 'Empire Day' idea, once started, soon caught on, and gradually developed into the 'Empire Movement' with its high aims and desire to promote the systematic training of children in all the virtues which conduce to the creation of good citizens—such as loyalty to the head of the State, obedience to authority, readiness to sacrifice self in the interests of the community, and self-preparation with a view to the performance of all duties which the State may be likely to require at the hands of the individual, either in peace or in war.

The 'Movement' now numbers its followers by millions, and influences in a more or less degree some 7,000,000 of children in about 52,000 schools scattered throughout the entire British Empire. It aims at much more than the observance of one day in the year as 'Empire-Day.' It endeavours by encouraging systematic training in the home and in the school to develop a race worthy of bearing the responsibilities, and of fulfilling with knowledge, with sympathy, and with self-sacrifice, the onerous but honourable duties which lie at the door of every British subject.

The standard which it ever holds aloft before the eyes of its followers bears the watchwords 'Responsibility, Duty, Sympathy, and Self-sacrifice,' and the children are taught, or should be taught, by all true followers of the 'Movement' that as British subjects they should endeavour to observe the following fifteen injunctions:—
1. Love and fear God. 2. Honour the King. 3. Obey the Laws. 4. Prepare to advance the highest interests of the Empire in peace and war. 5. Cherish patriotism. 6. Regard the rights of other nations. 7. Learn citizenship. 8. Follow duty. 9. Consider duties before rights. 10. Acquire knowledge. 11. Think broadly. 12. Practise discipline. 13. Subdue self. 14. Work for others. 15. Consider the poor and the suffering.

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What Parents can do.

Some weighty words are addressed by Lord Meath to Parents and Guardians, which demand earnest consideration in these days of laxity of discipline, and prevalent disregard for age, wisdom and authority.

"Parents and teachers are urged to be mindful of their responsibilities as trainers and educators of one-fifth of the population of the Earth—that being the proportion which the 400,000,000 of people who owe allegiance to King Edward VII. bear to the rest of the Earth's Inhabitants. It is pointed out that of these 400,000,000 only some 55,000,000 are white, and that therefore it is of the most extreme importance for the welfare of the Empire that those who will in after-years be the natural leaders of the vast multitudes who owe allegiance to the King-Emperor should be moral, sober, virile, disciplined in soul, mind, and body, and worthy of the respect and love of the 345,000,000 of their coloured fellow-subjects.

Great stress is laid on the early training of children in habits of Obedience and of Discipline. Parents are urged to consider the principal causes which have led to the fall of the Empires of the past. It is pointed out that the principal causes have been:

1. Spiritual and moral atrophy among individuals, leading to private and public corruption, to immorality, and to lack of public spirit.

2. The growth of enervating luxury, and the slackening of the bonds of authority and of discipline, leading to the spirit of selfishness and of anarchy, making men and women soft, weakening their minds and bodies, encouraging them to regard personal physical discomfort and pain as the greatest of earthly evils, and in their selfishness rendering them careless of the rights and wants of others, but insistent in regard to their own, and inclined to subordinate the public to personal or class interests.

3. Want of interest in and of adequate knowledge of the affairs of the Commonwealth, thus placing the masses at the mercy of clever and unscrupulous men seeking their own private interests to the detriment of the general welfare.

4. An inordinate love of pleasure, making men and women regard it as the one aim and object of life, to the neglect of all serious duties.

IS THE NATION DECADENT? The question is asked whether there are not signs in the present day that some of the above causes of decay have already been sown in our midst, and whether, in addition to the above, one of the very virtues of which we are most justly proud—viz., love for our fellow-man, and especially for children—has not led us sometimes in recent years to relax unduly the bonds of Discipline in the home and in the school, and in public life the restraining influences of Law and of a true Justice, without which society would rapidly and inevitably degenerate into an anarchy destructive of all that is best worth preserving in the world.

Finally, may we all bear in mind that no nation has ever yet attained, or ever will attain, to greatness which has built its foundations on the quicksands of indiscipline."

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A Successful Evangelistic Campaign.

Our readers will be glad to know that an Evangelistic tour, which was undertaken by one of the Members of our Council, Mr. Labhshankar Laxmidas, in Surat, during the month of March, was most successful. Many Parsees of good social position resolved to become Fruitarians, and about 30,000 villagers pledged themselves to stop taking liquor and to give up flesh-eating—confirming their pledge by an oath. Let us hope that the day is not far distant when Christian people in the Western countries will be won over to the Humane and Hygienic life in similar numbers—and also that this good example set by Mr. Labhshankar in connection with zealous and earnest effort for the furtherance of our Cause, may be followed by many Members of our Order.

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The Flowing Tide.

The growth of conviction concerning the advantages of a fruitarian dietary, resulting from the efforts that are being put forth to enlighten the public on this subject, is evidenced to some extent by the fact that a good Table-D'Hote Fruitarian Lunch has now been instituted at the Holborn Restaurant, daily from 1 till 3 (price 2s., including music); two additional Fruitarian Cafés have been recently opened in Glasgow; one in Edinburgh; another at 31, Friday Street, London, E.C.; and, most important of all, a Fruitarian Restaurant at the palatial establishment of Harrods', Ltd., in Brompton Road, London. As this great Store is crowded by the elite of the Metropolis, and as large numbers of fashionable women take lunch there frequently, our Cause will be much furthered by the fact that such will have their attention attracted to the alternative and more healthful dietary, which is now served in a most artistic manner by an Italian Chef in a newly erected and decorated suite of Rooms.

This important departure has really resulted from the opening of our International Offices in London,

and from several interviews which I have had with the Directors, and therefore I trust that all our readers will pay a visit to Harrods', patronise the Fruitarian Restaurant, and mention it to their friends.

The following sample Menu card, will give some idea of the provision that is made, and I may mention that a Health-Food Department, will be added, thus giving facilities for fashionable society to practise dietetic reform at home.

Hors D' Oeuvres.
Valencia Almonds, Brazil Nuts, Pickled Mushrooms, Pickled Walnuts, Barcelona Nuts, Granose Biscuits. Olives, Sliced Tomate.

Soups.
Thick: Tomate, Peas, Lamballe, Parmantier.
Clear: Julienne, Paysanne, Bergere, Bouquettire.

Entrees.
Fillet of Vegetable Marrow Meunière.
Suprême D'Aubergine à la Tomate.
Fondant D'Aspasges à la Duxelle.
Boiled Cauliflour, Sauce Hollandaise,
Nuttose Escaloppes aux Beurre Noisette.
Tomate Farcie Mousseuse.
Oeuf Poché Marigny.
Oeuf Poché Archiduc.
Oeuf Poché Belle Helêne
Oeuf Brouillé aux Tomate.
Oeuf Brouillé aux Pointes D'Asperges.
Oeuf en Cocotte Florentine.
Fond D'Artichaut en Croute.
Petit Pois aux Beurre.
Croustade Floreal.
Risotto Milanaise.

Roti.
Macaroni: Milanaise; aux Gratin; Italienne; á la Creme; Genevoise; á la Romaine. Omelettes: Saint Germain, Fines Herbes.
Nature Protose Rissoles á l'Espagnole.

Salade.
Francaise, Legume, Lettuce, Tomate, Parmantier, Coucombre.

Sweets. Ices. Cheese. Fruits, etc.

The influence of this step on the part of the Directors cannot be over-estimated, and their action will lead all the caterers of London to consider the subject and will greatly facilitate our efforts to induce other large firms to come into line on the question of Food Reform. And it is needless to say that as a Society we shall make the most of the point of vantage that has thus been gained. A complete Table D'Hote dinner for fruitarians is also supplied regularly at the Hotel Great Central when ordered, and several non-flesh dishes are always on the Menu à la Carte.

Some of the facilities for holiday makers which are now being provided for fruitarians, such as Summer Schools, etc., will be found mentioned in our Advertisement columns.

Every month increases the number of journals and magazines which are openly exalting our dietetic ideals and are thus helping on the great Work of the Food Reformation. The latest addition to the list of these auxiliaries is a new magazine entitled the *British Health Review* (21, Paternoster Square, London, E.C.)

I am glad to be able to report that the Circulation of our Journal has increased by 2,000 additional copies this quarter. But we want to reach a much higher total, and therefore invite the aid of all the Friends of our Cause.

Encouraging signs of great progress being made now reach our Offices every day, new and influential converts are continually being won, and our opportunities are almost boundless; but I regret to say our Exchequer is empty and, therefore, our Work is being hindered by financial limitation.

Our Propaganda Work.

The following list of donations towards the furtherance of the Work of The Order have been received since our last issue (irrespective of amounts received for books, etc.) The thanks of the President and the Council are tendered to all these Friends of our Movement.

	£	s.	d.
Mr. A. A. Albeck ...		10	3
Mrs. Alldred (per Mr. H. J. Snow)		2	6
Mr. G. M. Armogam ...		2	6
Mr. John C. Armstrong		5	0
Mr. J. E. Atkins ...		2	6
Mr. G. Aubrey		5	1
Rev. C. M. Bayliss ...		5	0
Mr. Sidney H. Beard ...	50	0	0
Mr. F. J. Benton ...		10	6
Mr. and Mrs. Boas ...	3	0	0
Mrs. A. S. Booth ...		3	0
Mr. A. Cyril Braby ...	1	1	0
Mr. L. E. Bradley ...		2	6
Mrs. E. M. Bradley ...		2	6
Mr. O. Braune ...		4	2
Miss V. Brooke ...		6	0
Miss A. M. Buchan ..	1	10	0
Miss C. Campbell ...		3	0
Miss M. J. Carr ...	1	0	0
Captain and Mrs. Walter Carey, R.N.	14	6	0
Mr. W. S. Church ...		2	6
Mrs. R. Chute		10	6
Miss "Cissy"		2	6
Mrs. Coates		10	0
Mr. H. Cone		5	0
Miss K. Cook		2	6
Mrs. R. Cooke ...		5	0
Mr. F. E. Cox ...		5	0
Mr. J. Crooke		5	0
Mrs. Florence Davies ...		2	6
Mr. F. O. Dentz ...		2	6
Mr. and Mrs. G. M. Doe		10	0
Mrs. H. Cottrell-Dormer		6	0
Mrs. M. B. Dukes ...	1	0	0
Mr. Newton A. Dukes	2	7	6
Mr. Norman Dunn ...		3	0
The Misses Dutton ..		5	0
Mrs. Fairbanks ...		2	6
Mr. G. Asplet Fallé ...		5	0
Mrs. R. Forrester ...		3	0
Miss K. Douglas Fox ...		2	6
Mrs. Garvice		2	6
Mr. J. Goodfellow ...		10	0
Mr. Chas. E. Green ...		5	0
Mr. Fred G. Greenwood		3	0
Mr. R. B. Hall		5	0
Miss Lissie Hall ...		4	0
Mr. J. A. Hamilton .		3	0
Mr. A. Hay		2	6
Mrs. Hebner ...		5	0
Mr. H. Heyblom ...		5	0
Mr. J. Hopgood Hart ...		10	6
Mr. J. Holker		2	6
Mr. G. H. Hopkinson ...		2	6
Mr. G. G. Hornblower		2	6
Mrs. E. Hulks ...		2	6
Mrs. Hume	1	0	0
Mr. Leon Hymans .		10	6
Miss Margaret Hughes	1	1	0
Mr. E. J. Hunt		5	0
Mrs. Hunter (Bridge of Allan)		10	0
Mrs. F. Hunter (Torquay)		5	0
Mrs. A. V. Ironside ...		2	6
Mr. A. W. Jarvis ...		2	6
Mrs. E. Jenkinson ...		5	0
Mr. G. F. Jones ...		2	6
Mr. T. R. Jones ...		2	6
Mr. N. M. Kanga ...	1	0	0
Mr. J. Kearns		2	6
Miss H. L. Kimpton ...		2	6
Mr. R. Knight, I.C.S.		10	0
Mr. Hugh Knight (in Memory of L.E.F.K.)	3	3	0
Mrs. F. Lang		5	0
Mr. W. Layley	1	5	0
Miss Leonard		5	0
Miss A. Ley		3	6
Lady Lewis		3	0
Miss N. F. Lloyd ...		2	6
Mr. E. Lord		2	6
Mr. F. Lisle		2	6
Mrs. K. H. Maes ...		3	2
Mrs. Malpas		2	6
Mr. S. A. Marshall ...		5	0
Mr. G. Manghirsing ...		7	0
Mrs. Marchant		5	0
Mr. J. Marshall ...	1	0	0
Mr. R. Mecredy ...		5	0
Mr. N. McCuaig ...		4	0
Mrs. McTurk		8	11
Mrs. E. A. Mear ...		2	6
Mr. & Mrs. George Mills		5	0
Mr. F. V. N. Mitchell ...		2	6
Mrs. Morrison		2	6
Mrs. E. F. Mostyn-Jones		3	0
Mr. C. Morson ..		2	6
Señor Tomas H. Moore	2	0	0
Mr. J. Nayler		5	0
Mrs Newgass		6	0
Mrs. Norton		2	6
Mr. P. Notzold ...		2	8
Mr. Chas. Nye ...		2	6
Mr. K. L. Oza, B.A. ...	3	0	0
Mrs. C. H. Palairet ...	1	0	0
Mr. W. Perkins ...		2	6
Mrs. Perkins		12	0
Mr. L. O. Peulevé ...		2	6
Mrs. W. Philp		5	0
Miss C. Plaxton ...		2	6
Miss M. B. Pontifex ...		2	6
Mr. W. H. Prosser ...		5	0
Miss E. Redfern ...		2	6
Mr. John Richardson ...		2	6
Mrs. Ritchie		3	6
Dr. H. A. Roome ...		10	0
Hon. Rollo Russell ...		5	0
Messrs. G. S. & E. J. Savage		5	0
Mr. W. H. Sanderson ..		2	6
Messrs. F. and H. Shaw		5	0
Mrs. Sill		5	0
Mr. A. P. Smith ...		5	0
Mrs. A. G. Steavenson		5	0
Mr. A. Stevens ...		10	0
Miss E. G. Stone ...		2	6
The Misses Stone ...		5	0
Mr. H. G. Stow ..		5	0
Mr. G. B. Tarring ...		3	0
Mr. William Tebb ...		10	0
Mr. A. H. Thompson ...		2	6
Mr. H. Theakstone ...		6	6
Mr. and Mrs. D. Thomas		10	0
Rev. J. Thornton ..	1	0	0
Mr. W. Thurgood ...		2	6
Mr. G. Tuohy		6	2
Mr. Jain Vaidya ..		5	0
Mr. Indura Jadavrai Vasavada		5	0
Mrs. C. L. Vernieux ...		2	6
Miss E. Walsh		2	6
Mr. W. Webber ...		2	6
Miss Whitford		2	6
Mr. D. Wiebe		3	0
Miss E. A. Willis ...		3	6
Mr. W. S. Williams ...		2	6
Rev. H. J. Williams ...		5	0
Mrs. Martin Wood ...		2	6
Miss E. Woodhead ...		5	0
Mr. L. Yeates		2	6
Mrs. W. J. Young ...		3	0

Co-Partnership in Housing.

(Being an account of a modern plan for the betterment of Life).

At present but few know of the Movement at work under the above title, but it merits the attentive consideration of all who are interested in social politics.

In its least important aspect it signifies an excellent form of thrift. A group of people agree to become neighbours in a selected stretch of acres; they obtain the freehold, or its equivalent in the form of a special leasehold; and by securing the land at a reasonable rate, clubbing orders for materials, buying for ready money in the best markets, and building scientifically and promptly, efficiency and economy are both gained. The co-partners, in order to effect the foregoing, contribute as much to the general fund as their means will allow; and then, to make up the required balance for completion of purchase and building, enter jointly into a legitimate debt, obtaining on the security of their land (and buildings as they in part become finished) the extra capital needed. This they do by mortgage, and the issue of shares and loan-stock to the public at 5% and 4% interest respectively.



ASMUNS PLACE, HAMPSTEAD WAY, HENDON, N.W.
Cottages erected by the first Hampstead Tenants Ltd., and let at Rentals from 6· to 9 6 per week.

From the outset a legal basis is provided for the undertaking by registering it under an Act of Parliament passed for the encouragement of such endeavours (Provident & Industrial Societies Act, 1893). The chief features of the Act in this particular relation are that interest payable on shares and loan-stock shall not exceed five per cent.; that the shareholders shall control each Society's affairs; and that rules may be enacted (such as fixing the maximum of one person's shares at £200) which shall prevent any perversion of the co-partnership principle, by barring off encroachment through unlimited purchase of shares.

The usual practice in buying the land is to allow for a subsequent addition of members to the original group. New-comers are admitted as co-partner tenants by taking up shares and tenancy.

When the ground is paid for, and the houses built, there is no recurring expenditure except interest on shares and loan-stock, and the cost of upkeep, so that the remaining balance of the rents goes in part towards a sinking fund for the settlement of the debt to non-resident investors, and in part as a bonus to the tenant-shareholders. As to the annual outlay on repairs, this is less than is customary with property in which the tenants have no financial interest. It may be said that the need of repairs is to a very considerable degree *prevented* by greater thoroughness in building, and greater care in occupancy. Loss by non-payment of rent is guarded against by each Society holding amounts, accruing through share payments, to the credit of all its tenants.

Each tenant-shareholder has a realizable possession in the concern in money value only. But though he has no absolute possession of land and house, he and his heirs can have absolute and undisturbed tenancy of both as long as he or they have the wish, and remain good neighbours. Should removal of work or other cause make change of location unavoidable, the tenant-shareholder finds that his association with his Society has been like membership in a reliable Bank, which is ready to pay down his accumulated savings increased by due dividends and bonus calculated to the scale of his account. All he has to do is to give notice that he intends to leave, and to state the way he desires his cash interest to be dealt with, for, if he prefer, it can continue to remain in the Society as an investment. A new tenant is always forthcoming, as the number of persons eager to be accepted as tenant-members is in excess of their opportunities.

In cases where occupancy will continue for an individual or his next-of-kin through the years, it will become one virtually rent free. This works out at what is practically an annuity nearly amounting in value to the original rental.

If Co-partnership in Housing held no meaning other than thrift, it could not have won its way to the national imagination as it is now in process of doing. A Co-partnership Tenants' Estate is a going business concern of the first order,—and something more. Its system arouses in each tenant-shareholder an ardency for the appearance of the whole Estate, because local responsibility comes direct to him without any complication or hindrance in its exercise. Co-Partnership Estates are free on the one hand of that civic stagnation induced by benevolent landlordism when in supreme control; and, on the other. of the nuisance of the unintelligent smallholder, who, incapable of understanding the utility of beauty, defaces his neighbourhood with unsightly sheds and litter. There is rarely a case of a tenant-member becoming an impossible neighbour. Still, if such a thing should happen, the remedy is simple. The unmannerly tenant receives notice to quit from the Board of

Management representing the shareholders. He also has returned to him the amount of his investment in the Society, together with due interest.

The result of the conditions outlined has been splendid. It has become the rule at the very beginning to adopt an artistic scheme that shall harmonize the arrangement of house-design, roads and tree-planting; and the fact that year by year, as the borrowed capital is paid off, the community steadily moves towards complete ownership of the estate, deepens this initial forethought into systematic care and culture. Thus there is every encouragement for the residents to do the best possible for increasing the charm of their place of living, which is not only a 'brick-cave' where they can arrange their furniture, but a spot 'full of fine green rooms on the outside.' Their personal labours help towards the enrichment of the landscape at their doors, and their children grow up with an instinct that they are in a place which is not only to be *lived in* but to be *loved*.

It is this opportunity for natural and non-commercial industry that alone leads to an affection for the corner of earth in which our lot may be set. It is an old law of human life that labour for bread alone, unless also leisure for thought and love be won, gives the worker no attachment to a land; therefore it is the most enlightened statesmanship to urge forward the day when each human being may possess the daily inspiration of a gardened house which shall become the church of his familiar hours.

No slaughterhouse is allowed in any estate. This prohibition is of sufficient importance to require direct mention as a sign that Co-partnership Tenants' Societies have views beyond the mere technical betterment of the housing problem. A cognate feature is that no public-house licensed for the sale of intoxicating drink is permitted to be built, though it goes without saying that the genius of hospitality and social entertainment is the natural possession of such communities.

A less important though noticeable departure from custom is the ranging of all shops together in one quarter. This is not only advantageous to the methodical shopper, but also to the shop-keepers, for it is a fact stated by those in trade that to have a place of business situate side by side with other like concerns 'makes a market.' This innovation protects the picturesqueness of the estate.

Co-Partnership Tenants' Societies regard it as obligatory that not more than ten or twelve houses shall be built to the acre, and that a generous proportion of each estate shall be reserved for open spaces and playing fields. What this means to the residents can be gathered by inspecting any two typical estates: the first exploited by the average speculative builder, whose only restraint is the local Bye-laws; the second laid out on co-partnership lines in an artistic and semi-rural manner.

Another stride forward in health precaution is the banishment of that anti-neighbour fortification known as the garden wall. The nightmarish repetition of the heavy lines of suburban back-walls is abolished, and with the walls the mortar-dust, cobwebs, and rubbish corners that they cause. An urban superstition is that such walls mean *privacy*—they do not; they mean privation. They afford no real seclusion, and they utterly disfigure what else might be one of the pleasantest sights in this world, a green openness full of flowers and trees.

Definite boundaries for the house gardens in a Co-partnership Tenants' Estate are given by lines of blossoms, or bushes, or similar means in keeping with the spirit of horticulture. Bowers can be 'grown' with walls of boughs and foliage. Wherever practicable the houses face south, thus gleaning every shred of winter's sunshine; and where such aspect is not literally possible the arrangement of rooms and windows is such that the principle itself is applied. To facilitate thoroughness and time-saving in housework the most convenient arrangements of electric light, gas and water are supplied, and every house and cottage has its bath.

Co-partnership Tenants' Societies settle only on well-drained land in a salubrious position. When to this natural advantage are added well-constructed houses, and ample space for exercise and games, very favourable physical life-conditions are enjoyed.

The residence together of a large ring of families under the influences that have been defined bring about a quite new form of society which, while preserving every excellence won in the past, contributes fresh human gains. Though as originally started Co-partnership Tenants' Societies were solely due to the foresight and imagination of working men, it was speedily found that there was room for a fuller social variety. It is still the great nobility of this system that it first of all serves the worker. Rents begin in London at 6/- per week, and in the provinces at 4/6 per week, and after going through the finest gradations of increase, eventually reach annual amounts of £80 and more. There is even room found for special associations of people representing isolated lives brought into fellowship. An instance of this is the settlement for old people in the Hampstead Tenants' Estate. The general interests are likewise individual interests, and the privilege and advantage of each one is the concern of the whole community.

The central body for the various estates is the Co-partnership Tenants, Limited, of 6, Bloomsbury Square, W.C. Some of the early local Societies, realizing the necessity of a business federation, assisted, with other friends of the Movement, in forming the Association named. Its chief objects are (*a*) to provide expert advice, based on accumulated experience, of how to buy, lay out and develop an estate; (*b*) to raise capital for such Societies as join the Federation and accept its advice. It is also the general centre for the exchange of thought, and the leader in the National Movement.

CHARACTER BUILDING.

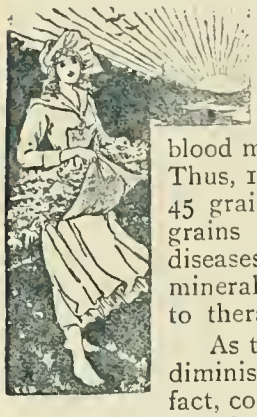
To-morrow's character is determined by to-day's thoughts and actions. Therefore it is not only possible to control the future—it is our positive *duty* to do so.

Whether we will or not, we are making character to-day, for "character is habit crystallized." To recognise this ought to help us to take the higher ground always.

No man can safely say that he will "take things easy" to-day, and to-morrow do differently. There is no to-morrow; there is only NOW. When we come to do anything it will be "to-day." We have the privilege of looking at every act as typical of our real and final character. **Progressive Thought.**

The Therapeutic Value of Fruits

The mineral constituents of fruits are of considerable importance. They consist mainly of potash united with various vegetable acids, such as tartaric, citric, malic, etc. These have an agreeable acid flavour, but when burnt up inside the body are converted into the corresponding carbonate, and so help to render the blood more alkaline and the urine less acid. Thus, 1 fluid ounce of lemon juice contains 45 grains of citric acid and saturates 45½ grains of bicarbonate of soda. In some diseases, such as scurvy, this property of the mineral constituents of fresh fruit is turned to therapeutic account.



As the fruit ripens, these vegetable acids diminish to some extent, and it is to this fact, coupled with an increase in the amount of sugar present, that the sweetness of ripe as compared with unripe fruit is due. The earthy salts are but poorly represented among the mineral ingredients of fruits, and for this reason the free use of fruit in place of cereals has been recommended by some writers to persons suffering from hardening of the arteries.

Among the most important mineral constituents of fruits are calcium or lime, sodium, potassium, magnesium, phosphorus, and iron. These substances are absolutely necessary for the upkeep of the normal composition and activity of the body tissues. For instance, when all of the calcium going to the heart is removed, the heart ceases to beat, as the calcium is necessary to the contractility of the heart muscle. The body cells cannot throw off their waste products nor can they take up food from the blood unless these mineral salts are present. The absorption of oxygen depends upon the iron content of the blood. The excretion of carbon dioxide depends upon sodium carbonate and sodium phosphate. Hence the gas exchange of the blood and tissues cannot be regulated without a normal proportion of the two elements. Animals fed on a diet deprived of these salts die sooner than when given no food at all. Thus we can see how important it is that they be supplied in the food, because the blood which is formed from abnormal food is chemically of a poor quality and cannot furnish the proper material out of which to build a sound body.

Necessary Salts and Acids.

Certain diseases are due to a deficiency of fruit salts and acids. Among these are scurvy, rickets, stunted and irregular teeth, certain nervous diseases, scrofula, rheumatism and gout.

Green fruits are much like vegetables, consisting largely of wood, water and starch. During the process of ripening, the starch is converted into fruit-sugar and vegetable acids—citric, malic, or tartaric, according to the variety of the fruit. Thus, in *ripe* fruits there is no starch, and but little fat and albumin. So ripe fruit consists practically of digested starch or sugar, and fruit acids which require no digestion. In other words, ripe fruit is a natural pre-digested food, the process of digestion having been completed by the magic influence of the sun's rays during the process of ripening.

The organic acids of fruits are in union with alkalies in the form of salts, and these salts are split up in the system and leave the alkalies free. These alkalies then combine with acids found in the body to form carbonates or phosphates. This is a fact of great practical importance.

Why do we give lemon juice and expect benefit, in rheumatic fever, for instance, when the blood is already too acid? We can answer that, in giving lemon juice in such cases, or any other fruit juice, we do not give it as an acid to increase the already over acid condition of the blood. We give it, paradoxical as it may appear, as an alkali, to increase the alkalinity of the blood; this being brought about by the citric acid of the lemon combining with salts, and these salts splitting up and reappearing as alkaline carbonates and phosphates. Orange juice is an excellent remedy in rheumatism, and fruit juices, soups and purées are of the greatest value as both food and medicine for the sick.

Good Health.

Philosophers and Food-Reform.

Food-reform is not a mere mushroom growth; it got the grip of cultured minds long ago. Plutarch has the following pithy note in his "Essay on Flesh-Eating":—

"I, for my part, marvel of what sort of feeling, mind, or reason that man was possessed who was the first to pollute his mouth with gore, and to allow his lips to touch the flesh of a murdered being; who spread his table with the mangled forms of dead bodies, and claimed as his daily food what were but now beings endowed with movement, with perception, and with voice. . . . That Man is not, by nature, carnivorous is proved by the external frame of his body," etc.

Plato, Pythagoras, Socrates, and other great philosophers shared this view.

If we stretch our eyes into the realms of fading memory we shall find even in the Sacred Books of the East, authentic pronouncement against the sin of the shambles. The *Yajur Veda* says: "Thou shalt not kill the cow; Thou shalt not kill the sheep or goat; Thou shalt not kill the bipeds." The *Sama Veda* has: "The vegetable world supports *wise* men." The *Atharva Veda* says: "Flesh should not be eaten." In the famous *Institutes of Manu*, we find similar injunctions. Among other things he says: "Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to (the attainment of) heavenly bliss; let him, therefore, shun (the use of) meat."

The teachings of Buddha may be put in a nutshell —"There is no religion higher than compassion"—so well known to readers of Edwin Arnold's "Light of Asia."

Gibbon says of Mahomet, the founder of Islam, that "his hunger was appeased with a sparing allowance of barley bread, he delighted in the taste of milk and honey, but his ordinary food consisted of dates and water." Ali, the son-in-law of Mahomet, used to recommend people not to eat meat. A Mahomedan

saint when he passes from *Sariat* to *Tarikat* abstains from eating flesh-foods.

In a luminous volume by Dr. Anna Kingsford and Edward Maitland, B.A., entitled "The Perfect Way, or the Finding of Christ," the following significant passage occurs: "A complete renunciation of a diet of flesh is a *sine qua non* for an adept. In eating flesh, and thereby injesting the blood-principle—flesh and blood being inseparable—he sacrifices to the astral emanations of his own magnetic atmosphere, and so doing, ministers to the terrene and corruptible. Let us say boldly, and without fear of contradiction from those who *really* know, that the interior Life and the clean Heaven are not attainable by men who are partakers of blood No man being a shedder of blood, or an eater of flesh ever touched the Central secret of things, or laid hold of the Tree of Life."

Dr. Severin Wilobycki declared on his hundredth birthday (1893) at a reception party in London, that he laid down three rules for health and long life, viz., (1) Abstinence from intoxicants, which harm the brain, nervous system, and liver; (2) Abstinence from tobacco; and (3) Abstinence from flesh-meat.

The famous Dr. Abernethy said: "I tell you honestly what is the cause of the complicated madness of the human race. It is their gormandising and stimulating the digestive organs to excess, and thereby producing nervous disorders and irritations."

The late Dr. Salzer, M.D., wrote:—

"In that morsel of flesh, blood, nerve and muscle, that you are just going to swallow, dwells the reminiscence of brutality. It is dead, you say; all brutality is gone out of it. Has it? Are you not also dying by inches, by minutes, and seconds? Have you not been dying all your lifetime? And yet you have grown in strength and experience all the time; you have never lost for a moment your identity. Whatever may be your convictions with regard to the immortality of the soul, you cannot deny that there is a perpetuation of the dead and dying within the living;—a perpetuation unconscious to us, nevertheless forcibly brought home to our consciousness by the irrefutable demonstrations of physiology. . . . Give me, therefore, plants and fruits; vegetables whose juices are pure, because unsoiled by any psychic reminiscence of a lower order; fruits and vegetables, whose virgin cells have not been touched by the breath of passion, and whose fibres await the first tremours that are to quicken into a life that is to be spiritual. Give me milk, the only product of the animal kingdom that carries pure and noble psychic associations, the associations of maternal love, of filial attachment. But save me from the flesh and blood of the brute; from the flesh that bears psychic imprints of quivering bestiality; from the blood that has, at all times, been considered the carrier of the very life of the animal. . . . Let us try then to invigorate our frail and mortal body with *our own* cerebral influences; to saturate it with that higher principle in us, we call 'soul.'"

Dr. J. Oldfield once pointed out in the *New Century Review* (October, 1898), that "omnivorism" in the hoggish sense, is not characteristic of *progressive* mankind. "The higher we go in the scale of life, the more we find selection taking the place of omnivorism. The more complex the organism, the greater its selective capacity. "Selection," then, rather than "omnivorism," should be the watch-cry of the human race evolving upward."

The Hon. R. Russell, in his instructive volume entitled *Strength and Diet*, finds after an exhaustive survey of the diet of races and nations that, "of seventy-two classes of persons who have shown exceptional strength, endurance and health, sixty-one were practically vegetarian. Excluding Homeric heroes, only five were large eaters of flesh or fish. So that we may, I think, conclude safely that the very large majority of the world's best examples of physical development have been practically vegetarian. Probably the highest degree of national activity in the modern world is shown by the Japanese, with a diet of whole rice, beans, vegetables, and some fish, and with water or weak milkless tea for drink."

The diet of the Roman soldier was not that of a flesh-eater, and the Roman Empire was assuredly not won by virtue of flesh-eating, but by the hardihood which could subsist on simple rations of wheat, oil, and wine. Some years ago, the *Standard* had the following note regarding the Turk:—"From the day of his irruption into Europe, the Turk has always proved himself to be endowed with singular vitality and energy. As a member of a warlike race, he is without equal in Europe in health and hardiness. He can live and fight when soldiers of any other nationality would starve. His excellent physique, his simple habits, his abstinence from intoxicating liquors, and his normal vegetarian diet, enable him to support the greatest hardships, and to subsist on the scantiest and simplest food."

Time would fail me to give even a hundredth part of what others have said upon the subject. All Christians thankfully accept the teaching that it is God who has given us whatsoever we eat; and in the first chapter of the Bible He is reported to have declared regarding our food: "I have given you every herb bearing seed which is upon the face of the earth; and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat." That saying, therefore, lays down the provision which God made for us in the beginning, when He said, "It was very good." There is a statement at the end of the Bible closely akin to this. In Genesis is represented an earthly Paradise, where mankind lived in pristine innocence. In the last chapter of sacred Scripture is given a representation of the Paradise of God in the Heavens, where the inhabitants are fed upon twelve manner of fruits.

It is true that between these two ends of the Scripture we have different statements regarding Man's food. We read that in the days of Noah "every moving thing that liveth" was Man's food, but there is this limitation—flesh with blood in it must not be eaten. To what a low condition had Man fallen at that time! "Every imagination of the thought of Man's heart was evil continually."

Love and Mercy form the cardinal virtues of Christianity, hence we should

> "Spare all the harmless tenants of the Earth
> Spare and be spared—or who shall plead for us?"

Let us, therefore, not avoid the best lines of conduct because a lower line of life is not absolutely *forbidden*. Let us be guided by a spirit which says, "This better way will please God, and with his help I will do it." Let us seek to enrich our lives by a faithfulness in all things—whether we eat or drink, doing all to the glory of God. **Keshavlal L. Oza, B.A.**

Savoury Nut Recipes.

The Simplest Nut Roast.

1-lb. Pine Kernels (ground), 2 medium size Tomatoes, Skin tomatoes by pouring boiling water over them, mash them and thoroughly mix with ground nuts. Put the mixture in well-buttered pie-dish and bake in a rather hot oven until nicely browned. Turn out on to hot dish and serve with brown gravy or Tomato Sauce. (A little sage or thyme may be included in the mixture.)

Hazelnut Savoury.

Two breakfast cupfuls brown Breadcrumbs, 1 ditto ground Hazel Kernels, 1 Onion grated, 2 ozs. Nutter or Darlene, powdered Sage to flavour, 1 Egg or a little water. Melt the Nutter, add grated Onions, and cook for a couple of minutes; then add breadcrumbs, ground nuts, and sage, and one or two spoonfuls of water or an egg, enough to moisten sufficiently; mix well, put into buttered pie dish, having a layer of crumbs on top, with dots of Nutter here and there, and bake in oven for about 30 minutes. (This savoury is very quickly made, costs very little, and requires scarcely any cooking).

Cashew Rissoles.

Half-a-pound cooked unpolished rice, ½-lb ground cashew kernels, a medium sized tomato, 1 hard-boiled egg, 1 dessertspoonful chopped parsley, ½ teaspoonful lemon juice, 1 fresh egg. Chop up egg and tomato, mix them with rice and ground nuts, add parsley and lemon juice. Bind with egg, form into rissoles and fry in Darlene or Nutter. (These look very pretty and taste well too). Enough for six people.

Summer Nut Meat.

(Practically no cooking required).

¼-lb. ground hazel kernels, ¼lb. ground walnuts, ¼lb. breadcrumbs, 1-oz. onion, ¾-oz. Nutter or Darlene, ¼-pint of tomato sauce. Melt nut butter in stew pan, add onion grated, and fry for five minutes (if fresh tomatoes are in season, chop up a small tomato and fry with onion), then add tomato juice to fried onion, put in ground nuts, mix well, turn into a mould and leave till cold. Served cold with fresh green salad.

A FRUITARIAN HOLIDAY FUND.

The Council of the Lady Margaret Hospital have arranged a holiday for poor South London slum children in the country on a Farm near Maidstone.

It will be a magnificent change from their sordid street life and their squalid homes, reeking of drying clothes and red-herrings and bacon, to the open hay fields and wide meadows and picnics in the woods; and a grand lesson in the value of porridge and honey, fruit and vegetables, salads, and buttermilk.

All subscriptions to the Fund will be very gratefully welcomed by Mr. Stanley Churton, Hon. Treasurer.

The Founder's Day Garden Party will be held at the Lady Margaret Hospital on Saturday, July 10th, from 4 to 8 p.m. Lady Kathleen Bushe will receive the visitors and the Rev. Dr. Cobb, of St. Ethelburga's, will give the address in the Chapel at Evensong.

All Members of the Order of the Golden Age are invited and tickets will be sent on application to the Hon. Florence Colborne, Hon. Secretary, Lady Margaret Hospital, Bromley, Kent.

Announcements.

The only Official Address of The Order of the Golden Age, and of this Journal, is **153 and 155, Brompton Road, London, S.W.** Telegrams: Redemptive, London. Telephone: 1341 Kensington.

All general correspondence should be addressed to 'The Secretary' (not to individuals).

Personal letters for the President can be marked 'private,' but a few days' delay may sometimes occur before such letters, or remittances contained in same, are acknowledged. Interviews with the President can be arranged beforehand to prevent disappointment (Wednesdays and Thursdays are the best days).

This Journal is regularly supplied (gratuitously) to upwards of **One Thousand** Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

The President and Council of The Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane souls in connection with their endeavour to humanize Christendom, and to lessen the sum of pain, disease and suffering in the World. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

They will endeavour to arrange for Lecturers to address meetings on the subject of Food Reform, if friends who desire to evangelise their neighbourhoods will communicate with the Secretary.

A new booklet entitled "Shall we Vivisect?" by Dr. Josiah Oldfield is now ready (price 1/- per dozen, 6/- per hundred). As it contains an Appendix of medical and lay opinions (with references) in favor of the abolition of Vivisection, it constitutes ammunition for the armoury of humanitarians of a very useful sort. Our readers are invited to obtain and circulate copies—and to thus emphasize and proclaim the truth that hygienic living will remove all excuse for Vivisection, and will also so promote humane sentiment as to ensure its ultimate condemnation.

The page devoted to Answers to Correspondents has unavoidably been postponed until our next issue through lack of space.

The new Colonial Edition of our Comprehensive Guide-Book to Natural and Hygienic Diet (Price 2/-, bound in red cloth boards) contains a Supplement of many additional recipes.

Bound Volumes for 1906-7 (the copies for the two years bound together), containing a well executed portrait of the Editor. Price 4/- post free. The volumes for 1900, 1901, 1902, and 1904-5 are all sold. A few volumes for 1898, 1899, and 1903 can still be obtained. Price 3/- post free.

Members' Badges can be supplied upon application to the Secretary—but only to Members of the Order.

A new type of Badge of high-class design and appearance has now been prepared, consisting of a crimson enamelled heart (to signify compassion), set in gold and bearing the letters O.G.A. It is in the form of a button, half inch in width, and can easily be fastened to the coat. It can be supplied as a pendant or as a brooch for ladies. Price 3/-, silver gilt; in solid 9 ct. gold, £1; in 15 ct. gold, £1 5s.

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1/- per Bottle.

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A pure white fat made from the fruit of the Coconut Palm. Entirely supercedes lard, dripping, etc., and goes much farther. Excellent on hot toast.
1lb. 9d, 3lb. 2/2
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Orange Flower Honey
This is honey as it should be—rich, ripe, bouquet laden—and matured by a special process which eliminates all acidity. Fruitarians should take at least one pound per week.
1/- per Jar.

Send a postcard for dainty descriptive price list and mention "Golden Age."
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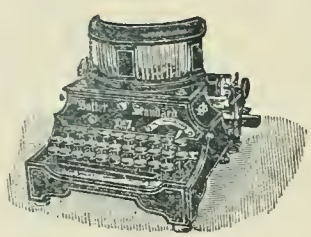
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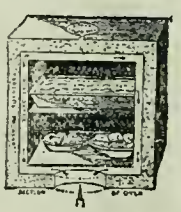
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